Golden Jubilee Commemoration Volume

(1916 – 1966)

Editors

G. B. Sardar
Shakuntala Mehta
Neera Desai

BIBLIOGRAPHY

Editor

Vidyut Khandwala

SHREEMATI NATHIBAI DAMODAR THACKERSEY
WOMEN'S UNIVERSITY, BOMBAY.

1968

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S. N. D. T. WOMEN'S UNIVERSITY, BOMBAY.

Golden Jubilee
Commemoration Volume Committee

Dr. Madhuriben Shah, Chairman
Miss Shakuntala Mehta
Mrs. Nirmala Kher
Prof. G. B. Sardar
Dr. U. M. Maniar
Dr. Urvashi Surti
Miss Rajani Vartak
Dr. Neera Desai, Secretary

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INTRODUCTION

The Commemoration Volume forms a significant part of the Golden Jubilee Celebrations of the S. N. D. T. Women's University. A number of eminent educationists were invited during the course of the year to give talks on various aspects of education with special reference to women's education. It was felt that bringing out a commemoration volume containing the speeches delivered during the Jubilee Year, together with research studies and articles on women's education would be a very useful project and serve as the University's contribution to the understanding of problems of women's education. For this purpose, a Committee was set up and it was decided that the Commemoration Volume should also include important statistical information about women's education and a comprehensive list of books of reference on the subject.

As Mr. A. N. Whitehead once said, "The task of a university is the creation of the future so far as rational thought and civilized modes of appreciation can affect the issue. The future is big with every possibility of achievement and of tragedy". During the last fifty years a large number of our institutions of higher education have been dedicated to this task. The importance of the contribution of the Universities in recent decades to the moulding of our present society is now recognised by men in many walks of life. This is more so in case of the education of women. The S. N. D. T. Women's University, having a unique position of being the only women's university in India is expected, and rightly so, to give a lead to the education of women in our country. Such demonstration of confidence by the people, after fifty years of intensive work by this University should exert sobering influence on all of us who are working within the University as we realise the range and depth of our responsibilities. At the same time, it inspires us to ever greater effort and reinforces the drive to know, the compulsion of curiosity to seek, to be true University women in as full a sense as can be found anywhere in the world.

The significance of the education of women cannot be over-emphasized. Every Society that values social justice and is anxious to improve the lot of its people by cultivation of available talent must ensure progressive.

The Commemoration Volume is divided into four parts :

The *first part* is Introductory with a foreword by the Chancellor and very interesting reminiscences by the Vice-Chancellor, Dr. Smt. Premlila V. Thackersey, who has dedi cated herself to the service of this institution since its inception. It is our good fortune that we have been able to get her reminiscences for this Volume.

The *second part* is devoted to a discussion of fundamental educational problems with special reference to women's education like "Education and National Development" by Dr. Kothari, "Universities and Life of the Mind" by Prof. K. G. Saiyidain and "The Role of Women in a Modernising Society" by Shri J. P. Naik. Dr. Margaret Cormack discusses at length the question "Education for Humanity". This is a topic which continually arises in the minds of all concerned with education. The second part also includes a review of the progress of women's education during the plan period by Dr. Durgabai Deshmukh. Growth of women's organizations, continuing education and higher education for women and problems of role perception and role performance in educated women have been discussed here. To give a comparative picture, articles on women's education in the developed countries, like United States, United Kingdom and Germany are also given in this section.

In *Part Three*, an effort has been made to give through graphical presentation a bird's eye-view of the progress of women's education in India to enable the reader to see it without being lost in the plethora of tiring statistics.

The last section-*Part Four*—gives a bibliography of books and reference materials on women's education. Recent materials have been preferred for inclusion, although older studies which have withstood the test of time are retained. It would not be an exaggeration to say that this documentation is a major contribution of the present Volume, as it gives in one place much needed relevant and recent research publications on the subject. If this Commemoration Volume serves as a resource book on women's education and is found interesting and useful by people working in the field of women's education, we will feel that our efforts have been rewarded.

To our friends and colleagues in education who have acceded to our request by contributing articles and the Consulates who have given information about their respective countries go our special thanks. The National Council of Educational Research and Training have given us a grant of Rs. 1000/- out of its funds reserved for publication of outstanding educational research.

equality of opportunity to all sections of the population including women. This is the only guarantee for the building up of an egalitarian and human society. One of the forms of educational inequality in India is the wide disparity between the education of boys and girls at all stages and in all sectors of education. In the modern world, the role of woman goes much beyond the home and the bringing up of children. She is now adopting a career of her own and sharing equally with man the responsibility for the development of society in all its aspects. It must be admitted that there has been a phenomenal development in the education of women in India during the last 150 years. In 1901 the percentage of literacy amongst women was only 0.8. The total enrolment of women in higher education was as meagre as 264. In 1967, this number has risen to about 3,00,000. It is interesting to note that in the last 15 *years* the *enrolment* of *women* in higher education has increased more than five-fold and yet a large gap remains between the education of men and women, which must be bridged.

The dimension of the problem of women's education is more social than financial and calls for intensive effort to overcome traditional resistance to the education of girls and to prepare and employ women teachers in far larger numbers especially in the rural areas. To achieve our goals in women's education, we have to prepare ourselves to tackle difficult problem keeping in view the words of Philips Brooks who said, "Do not pray for tasks equal to your powers, but pray for powers equal to your tasks." Then only doing of our work shall be a miracle and we shall be able to achieve the miracle in women's education.

Another problem which we face is the great need for development of a diversity of courses which would meet the needs and satisfy the aspirations of women. As Harold Benjamin remarks, "Society needs only that conformity which the achievement of our greatest goals requires, and it requires just as many uniquely developed peaks of ability, just as much idiosyncrasy as the attainment of our goals will allow and need. Education at all levels faces a serious challenge, the call to revise many of its practices in the light of long range social needs." If those of us who are aware of the danger, use every opportunity in society and in education, we may be able to instil that diversity in women's education without which continuous social strength is impossible in a rapidly changing world and without which individuality must surely disappear. The alternative to this is a static, uniform, dead level of conformity and mediocrity, with the eventual loss of basic freedoms. Our effort in the development of women's education is to emphasise participation of all its members in developing values to be cherished in our society and in selecting the most desirable of the alternative directions for social change. With this basic faith in the value of education, the Commemoration Volume has been planned and eminent thinkers and educationists have been invited to contribute to *this Volume.*

S. N. D. T. Women's University, Bombay

GOLDEN JUBILEE COMMEMORATION VOLUME

CONTENTS

We are grateful to the assistance given to us by Dr. Neera Desai, Kum. Shakuntala Mehta, Kum. Rajani Asher and Shri Joshi in the preparation of statistics and graphs included in the Volume. For their untiring zeal and efforts in the preparation of the Bibliography, our thanks go to Kum. Khandwalla, University Librarian and her colleagues.

We acknowledge the help rendered by Shri H. V. Inamdar for supervising the printing of this Volume.

We appreciate the co-operation and help given to us by the Editors, Committee Members, Registrar and the University office staff for their help and co-operation without which it would have been very difficult to prepare this Volume.

Madhuri Shah

Chairman

Golden Jubilee Commemoration Volume Committee
S. N. D. T. Women's University

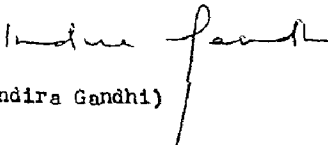
PART I

INTRODUCTORY

MESSAGES AND FOREWORD

DEPUTY PRIME MINISTER
INDIA

New Delhi,
2nd February, 1968.

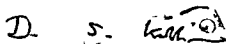
What was planted fifty years ago in the field of education of girls has since blossomed into a full Women's University with the result that it provides excellent opportunities to women to acquire the necessary learning in Arts and Sciences. I have no doubt that if the new social order is to be meaningful in its socio-economic content, our women will have to be enabled to pull their weight in society.

On the occasion of this Golden Jubilee I send my felicitations to Shrimati Premlilaben Thackersey. I wish the Shreemati Nathibai Damodar Thackersey Women's University every success in its undertaking.

Morarji Desai

(Morarji Desai)

प्रधान मंत्री भवन
PRIME MINISTER'S HOUSE
NEW DELHI.

The S.N.D.T.Women's University has contributed greatly in spreading enlightenment amongst Indian women. The vision of Dr.Karve and the concrete encouragement which he received from Shri Thackersey are now part of the great story of our social regeneration. When I participated in the University's golden jubilee celebrations some months ago, I conveyed the nation's gratitude. May the University continue to live up to the high ideals of its founders.

(Indira Gandhi)

New Delhi,
February 13, 1968.

CHAIRMAN

University Grants Commission
Bahadur Shah Zafar Marg,
(Mathura Road), New Delhi – 1.
February 9, 1968.

I am glad to know that the Commemoration Volume is to be brought out by the University on the occasion of the concluding function of the Golden Jubilee Celebrations of the University. The S. N. D. T. Women's University has made a pioneering and most valuable contribution to women's education in the country. May I express the confident hope that the future of the University would be greater and brighter still !

I have much pleasure in sending my best wishes for the function.

D. S. Kothari

(D. S. Kothari)

शिक्षा मंत्री, भारत
EDUCATION MINISTER
INDIA

The Indian Women's University which is now celebrating its Golden Jubilee is a unique institution dedicated to the education of women. The idea of founding this University was conceived by Maharishi Karve, the great social worker in the cause of women's education; and it was given a concrete shape through the generous donation of the late Shri Vithaldas Thackersey. Under the able guidance of Lady Thackersey, the institution has made excellent progress in the last few years and is now one of the outstanding educational institutions in the country. It has made a significant contribution to the education of women in Western India and to the study of the problems of women's education and their status. I am quite sure that it will continue to make even more valuable contributions to these fields in the years ahead.

T. Sen.
(T. Sen)

10th February, 1968
NEW DELHI.

No. D/382
Sachivalaya,
Ahmedabad, 15.
February 9, 1968.

During the last 50 years of its existence, the S.N.D.T. University has sought to transform the Indian Society by vitalising Indian womanhood through education. Nothing would be so gratifying to its well-wishers now, in years to come, than its sustained and all round progress based on inspiring teaching, exacting scholarship and high expectations cherished by its noble founders and donors.

I wish the function of the celebrations all success.

Hitendra Desai

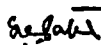
(HITENDRA DESAI)

CHIEF MINISTER

MAHARASHTRA

SACHIVALAYA, BOMBAY-32

February, 27, 1968

I am very happy to learn that the concluding function of the Golden Jubilee Celebrations of the S.N.D.T. Women's University is to be held on the 8th March, 1968, and that it is to be presided over by the President of India, Dr.Zakir Husein.

The S.N.D.T. Women's University was established expressly with the object of catering to the needs of women's education. The University can well claim the credit of having built up worthy traditions during all these years. It is appropriate, on this occasion, that we should remember with gratitude the self-less services rendered by the late Maharshi Annasaheb Karve in the field of women's education. The handsome donation of the benevolent donors made it possible for the founders to translate their dream into a reality. The University, undoubtedly, occupies a place of honour in our academic world.

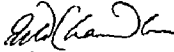
I send my best wishes to the S.N.D.T. Women's University on this occasion and wish it a still brighter future.

V. P. Naik

(V.P.NAIK)

The pioneering work of women's education initiated by Maharshi Karve and nourished by the late Sir Vithaldas Thackersey has bloomed itself into a full-fledged University over the last fifty years. Dr. (Smt.) Premlila V. Thackersey, over the years, has been the guiding spirit behind the S. N. D. T. University, which has espoused the cause of educational needs of women in India. From humble beginnings in 1916, the institution has grown steadily and has celebrated its Golden Jubilee.

It is but fitting and proper that the concluding function of the Golden Jubilee Celebrations of this pioneer University should receive the blessings of the President of India. *The Commemoration Volume which is being released* at the auspicious hands of the President, covers various facets of women's education. Prominent personalities have contributed articles in this Volume which are indeed thought-provoking. I am sure this Volume will serve as a reference book on the subject. All those selfless workers of the University, who have contributed their mite for its success deserve congratulations. I have pleasure in conveying my good wishes for the continued success of the University.

(S. K. Patil)
President
Golden Jubilee Celebrations Committee
S. N. D. T. Women's University.

MINISTER
EDUCATION AND FORESTS
MAHARASHTRA
Sachivalaya, Bombay-32

The year 1966-67 marked the Golden Jubilee Celebrations of the Shrimati Nathibai Damodar Thackersey Women's University. The celebrations, unique as they were, are still fresh in the minds of the people. However, the concluding function of the celebrations has been arranged on March 8, 1968. It is a great privilege of us all that an eminent educationist and a great teacher of the calibre of Dr. Zakir Hussain, President of India, is going to preside over the function.

The S. N. D. T. Women's University has carved a niche for itself in the history of Women's education in our country, which can be seen from the present unparalleled growth of the various Institutions affiliated to it. It has a glorious record of the past fifty years.

On this auspicious occasion, I send my very best wishes for the University and all its sister institutions.

(M. D. Chaudhari)

AS I LOOK BACK

MY FIFTY YEARS' ASSOCIATION with the S. N. D. T. WOMEN'S UNIVERSITY

Dr. Smt. PREMLILA V. THACKERSEY
Vice-Chancellor, S. N. D. T.
Women's University, Bombay.

When I see from my wide-open office window, hundreds of young girls – Hindu, Muslim, Parsi, Christian – in a variety of their characteristic regional dresses, chirping merrily in Marathi, Gujarati, Hindi and English, the whole campus, in fact, as busy as a beehive, a feeling of inexpressible satisfaction soothes my heart – a feeling of having discharged, to some extent at least, a debt of gratitude to my late lamented husband, Sir Vithaldas Damodar Thackersey, and my mind travels back to the year 1917 – a little more than half a century ago – when I accompanied Sir Vithaldas on our first visit to Hingne in Poona, where Dr. Karve had just then (1916) planted the seedling of the Indian Women's University with only four students on its rolls.

What prompted Sir Vithaldas to visit this infant University was not an idle curiosity, Sir Vithaldas had the highest regard for women and was a firm believer in the need for providing adequate and equal facilities for the education of women. He had visualised from his early days that the progress of a country was intimately bound with the enlightenment, emancipation and uplift of its women and regarded the status and progress of women as an infallible index to the general advance of the country. Progressive and enlightened womanhood was for him a sure symbol of progressive and enlightened nation, even as enslaved, ignorant and illiterate womanhood was a symptom of a backward and degenerate society.

When I married Sir Vithaldas in 1913, I had only modicum of formal education. In his first letter to me after our engagement, he had written to me about the role of women in the country's progress and held before me

FOREWORD

Raj Bhavan, Bombay.
22nd February, 1968.

I am very happy that this Commemoration Volume is being published to mark the Golden Jubilee of the Shreemati Nathibai Damodar Thackersey Women's University. This institution, built on the foundations laid by Maharshi Karve and nurtured by the Thackersey family, continues to be unique in the sense that it is totally dedicated to the cause of women's education. It is appropriate, therefore, that the distinguished contributors to this Volume should have examined different aspects af women's education, the problems of working women and the contribution that educated women can make to the progress of our country. I am sure this Volume will be welcomed both as a memento of an important milestone in the career of this great University and as a valuable and scholarly contribution in the sphere of women's higher education.

I pray for the steady progress of the Shreemati Nathibai Damodar Thackersey Women's University under the loving care of its Vice-Chancellor, Shrimati Premlila V. Thackersey.

Dr. P. V. Cherian
Governor of Maharashtra and
Chancellor of the S. N. D. T.
Women's University, Bombay.

Nathibai, to whom my hnsband was greatly devoted and attached. Sir Vithaldas, his brother Madhavji, Sir Lallubhai Samaldas, Dr. Jivraj Mehta and myself were then nominated by the Thackersey family for the Senate of the University. Since 1920, I continue to be intimately associated with and keenly interested in the working of the S. N. D. T. Women's University.

Sir Vithaldas expired in 1922. This was a stunning blow to me, but his ideals and teachings gave me courageand have sustained me ever afterwards. *Shrimad Bhagvad Gita* gave me great solace. I made Poona my permanent residence and continued to associate myself with a wide variety of interests dear to my late husbnnd's heart.

When the University Centre was shifted to Bombay, we acquired two plots of land on the Queen's Road with the help of Lord Brabourne, who was then the Governor of Bombay and Sir Jagdish Prasad, the then Member of the Viceroy's Executive Council. I also saw Lord Willingdon, the Viceroy, in 1936 in this connection. He was very sympathetic and Lady Willingdon evinced a great interest in the working of the University. Meanwhile, the S.N.D.T. College, which was run in a small rented building, at first in Girgaum and later in Chaupatty, under the Principalship of Shri H. G. Anjaria, was shifted to the small bungalow-like structure that stood on the Queen's Road Estate we had acquired. After a few years, when plans were ready and a three-storeyed imposing concrete structure was built to house the college, the old structure was demolished and plans were ready even for a more imposing six-storeyed structure on the old site.

Though the number at the S. N. D. T. College and the University was steadily increasing, we could not attract students in very large numbers, since we had not yet received the Government charter. Our degrees were however recognised in 1937 and since then the number has been going up by leaps and bounds.

In 1939, Mahatma Gandhi was at Rajkot, recovering his health after the historic Rajkot fast. I thought of inviting Bapu to deliver the forthcoming Convocation address to our graduates. I made a trip to Rajkot to make the request personally. Bapu could not be persuaded to deliver the Convocation address, but he kindly agreed to be present on the occasion to give his blessings to the students and the University. Bapu also asked me to approach Shri B. G. Kher, the then Chief Minister of the Bombay State to deliver the address. Shri Kher readily agreed. It was a unique occasion and convocation. Most of our national leaders were there on the spacious dias of Sir C. J. Hall – the indomitable Sardar Vallabhbhai Patel, who combined in himself the firmness of a rock with the softness of a flower; the fiery, valiant, youthful Netaji Subhas Chandra Bose, Smt. Sarojini Naidu, the Nightingale of India, my friend Sir M. Visveswaraiyya, one of the greatest engineers of the world, and many others. Although Bapu did not utter a word, his silent blessings were everything to us. The whole function was truly sanctified by his presence.

the ideal of Smt. Ramabai Ranade, the wife of that great Indian, Mahadeo Govind Ranade, the founder of Seva Sadan. I was not a little nervous at this suggestion. I knew that I had to go a long way, not only in reaching out for this ideal, but also to be worthy of being a helpmate in my husband's private life and public career. But I was resolved to do my best to come up to his ideals. Social customs and barriers in those days were rather severe and rigid. Women then did not breathe the open air as much as they do now, but he gave me all opportunities and provided me with all facilities, including a tutor-companion at home. I picked up the English language from my tutor-companion, Miss Favel, and imbibed a great deal of general knowledge, as also the manners and etiquettes necessary for a lady moving in high society.

In 1919 we were planning a world tour. I wanted a lady companion to accompany me on the tour. Sir Vithaldas wrote to Dr. Karve to spare a lady from his institution to accompany me and Dr. Karve was prompt enough to send Smt. Sitabai Annegiri for the purpose. Sitabai stayed with our family for some days and we were pleased with her.

On our tour, we halted in Japan for a few days and it was during our stay there that we visited the Japan Women's University. The ideal, work and organization of an exclusive university for women impressed Sir Vithaldas very much. The various courses of instructions and activities useful to women and their efficient implementation immediately struck him as worthy of adoption for the benefit of Indian women at home. When we left Japan for the U. S. A., we had ample time on the ship to follow up this idea and we asked Mrs. Annegiri many a question about the university which, as coincidence would have it, was founded by Dr. Karve on the model of Japan's Women's University – a germination of a seed-idea contained in a booklet sent to him by a friend in 1915. After his visit to Japan's Women's University, Sir Vithaldas was also thinking on the same lines.

On our return to India, Dr. Karve came to the wharf to receive Mrs. Annegiri. While he greeted us, Sir Vithaldas asked Dr. Karve if he could come and see him in the afternoon. Dr. Karve readily agreed and came. It so happened, however, that since there were many people come to see us then, we had not as much time to talk to Dr. Karve as we wished. It was then decided that Dr. Karve should see Sir Vithaldas sometime in Poona. The momentous meeting took place before long and it is best described in Dr. Karve's own words : ' I saw him (Sir Vithaldas) with Dr. R. P. Paranjpe and Prof. K. R. Kanitkar. I could not belive myself when he (Sir Vithaldas) offered a donation and mentioned the sum of Rs. Fifteen lakhs. "

The incident is significant. Sir Vithaldas did not stand on ceremony or wait to be asked to give : he gave of his own accord and gave generously for the cause which was always dear and near to his heart. The Indian Women's University was then named after my mother-in-law, Shreemati

of our Colleges in Gujarat. I saw Shri Govind Vallabh Pant, the then Home Minister of the Government of India at the centre and I was greatly relieved when he assured me that there was no need to worry about it. I am indeed very happy to note that both the Maharashtra and Gujarat Governments are very kindly disposed and sympathetic towards the University. In fact, Shr Madhukarrao Chaudhari – the Education Minister of the State of Maharashtra – on one occasion stated at Bhavnagar that the S. N. D. T. Women's University was a sacred thread uniting Maharashtra and Gujarat.

Fifty years have rolled by since the University was founded. We are now celebrating the Golden Jubilee of the University. Smt. Indira Gandhi, the First Lady Prime Minister of India, graciously inaugurated the celebrations on June 29, 1966. It was a proud day for the University, when a Lady Prime Minister, an able daughter of an able father, was presiding over the Golden Jubilee function of the only Women's University in this part of Asia. We would soon be closing our Golden Jubilee celebrations with the visit and blessings of our President, Dr. Zakir Husain, who has always taken great interest in the working and progress of our University. I am sure, his blessings would inspire us to still greater heights and enable us to play a vital role in the educational and cultural history of our motherland.

The necessity of educating women has now passed beyond the area of dispute, yet sometimes one hears the argument that the amount of money and time spent on the higher education of women is a national waste, because very few women make use of their learning for the national good. I would answer this argument by reminding these sceptics that whatever else these educated women would do, they would be house-wives and mothers on whom would largely rest the responsibility of running an enlightened home and of moulding the future generations of the country. Mahatma Gandhi put it very aptly when he said that "a woman is the mother of the nation; and the country where the mother is cultured and well-educated is bound to prosper." Pandit Jawaharlal Nehru held no different views on this subject, for he has emphatically declared that "one of the truest measures of a nation's advancement is the position of its women in society." We all know that an educated woman is a great Power (संस्कृता स्त्री पराशक्तिः). Dr. Radhakrishnan has shed illuminating light on this ancient truth by adding that women can mould the children in any manner they choose. It is the mothers who are able to give the right attitudes to the plastic minds. This is exactly what this University has been striving after for the last fifty years. It has educated and enlightened women from all walks of life. It has opened for them the doors of opportunities long closed for them. Hundreds of them have acquired a new confidence to stand on their own legs or to work shoulder to shoulder with their life's partners. It has trained women to be self-respecting individuals, good wives and mothers–above all, to be good citizens. While hundreds of women attend our colleges as regular students, hundreds of others appear ever year for the various examinations of this University as external students, while discharging at the same time their household duties. To them the

In 1942, the University celebrated its Silver Jubilee under the Presidentship of Dr. Radhakrishnan. It was a very heart-warming experience for me and I was able to collect a good amount of money for the University – perhaps so good that Dr. M. R. Jayakar in his Silver Jubilee speech at our Poona College Campus humorously referred to me as India's third best 'royal beggar' – the first two being Mahatma Gandhi and Pandit Malaviya. I felt touched and honoured.

Though our University degrees were accorded equivalence and recognition in 1937, it was in 1947 – the year of our Independence – that the Government granted the charter to it. In this context I am reminded of what Gurudev Rabindranath Tagore, while blessing the newly-born Indian Women's University, had said, "It is far better that you should win the Government recognition at the end than pray for it in the beginning." The University had followed Gurudeva's advice and the Government recognition came, not to start with, but after twenty-five years, in appreciation of the useful work that the University was doing in bringing new hope, light and cheer to thousands of women, who but for this University would never have been what they are to-day. It was a red-letter day, a proud achievement for the University – the only University exclusively for women in India and among the very few in the world. Warmest and most appreciative words were said by all those who spoke on the occasion when the Bill for granting the Charter to the University was introduced in the Legislative Assembly. It was unfortunate that Sir Sitaram Patkar who had been the Chancellor of this University for a long period and who had spared no efforts to get the University statutorily recognised, was not amongst us to share this success.

With the granting of the Charter to the University, Sir Maharaj Singh, the Constitutional Chancellor of the University and the affable Governor of the Bombay State, nominated me as the first Vice-Chancellor of the University. I was as stunned by it as Dr. Karve earlier was, when Sir Vithaldas had offered him Rs. Fifteen lakhs for the University. I was hesitant to shoulder this great responsibility. But Sir Maharaj Singh was insistent and I accepted the post in all humility. It was a great honour and a challenge for me and I resolved to do my best for the growing University, in which I and my husband had taken a keen interest since its inception.

The University celebrated Dr. D. K. Karve's centenary and Pandit Jawaharlal Nehru came all the way from Delhi specially to preside over the function, which was held on the spacious grounds of the Brabourne Stadium, to accommodate thousands of men and women who flocked to it. The presence of the Maharshi and the idol of the nation on the same platform was truly a sight for gods to see. The Maharshi was still there with us and the University was growing.

When the bilingual State of Bombay was bifurcated into two separate States of Maharashtra and Gujarat, we were a little worried about the future

PART II

SPEECHES AND ARTICLES

University has been a great boon. I believe this is one of the greatest services that this University has rendered to the country in general and to Indian women in particular.

I am now seventy-five. This is my fourth term, all told, as tne Vice-Chancellor of this University. I shall be retiring towards the end of 1969 with no small satisfaction of having been instrumental in serving the cause of Indian women's education. In my fifty years' unbroken association with this University, I have seen this University grow from a seedling to a huge, firmly-rooted banyan tree, branching off into different directions. In the early years of the University, there was only the Arts Faculty, with only two colleges at Poona and Bombay. Now, in this Faculty, we have a large member of Arts Colleges in Bombay, Poona, Surat, Baroda, Ahmedabad, Bhavnagar, Visnagar, Surendranagar; and more applications for affiliation are pouring in every year. Additionally now, we have the full-fledged Nursing and Home Science Faculties. We have also the Education Faculty to train up teachers for Secondary Schools. Besides, we have a Library Science College to train librarians. Most of these Faculties provide instructions up to the post-graduate and research levels. In fact, we now feel so crowded up on our city-campus that before long we should be shifting to our new spacious campus at Juhu, on a piece of land generously granted to us by the Government of Maharashtra. The University Grants Commission, the Government of India and the Government of Maharahstra have helped the University generously and I take this opportunity to express my personal gratitude to them.

During these fifty years of my association with the S. N. D. T. Women's University, I had the privilege and pleasure of seeing the number of institutions and students grow. Though I have spared no pains to do what I personally could to bring about this happy result, I would be failing in my duty if I did not take note on this occasion of the unstinted help and willing co-operation I have always received from the public and from all the members of the Senate, Syndicate, University administration, the teaching and non-teaching staff of the University. I should particularly mention the services rendered by our women Registrars–Dr. Irawati Karve, the great Sociologist–Mrs. Sharda Divan, (now the Dean of the Faculty of Arts, Miss Laxmi Thackersey, my niece, who served as an honorary Registrar for a stretch of twenty years, and the present dynamic Registrar, Mrs. Kamalini Bhansali, who is now very capably shouldering the responsibility of a rapidly expanding University. I thank them all and hope and pray that the University would grow from strength to strength, be true to its ideal and render useful service in the cause of women's education, for which at the outset, Sir Vithaldas Thackersey, my husband and Dr. D. K. Karve, the Founder, joined hands. Finally, I might say that though much yet remains to be done in the field of women's education in India, I am proud of the contribution made by the S. N. D. T. Women's University in this field. As I look back, I derive no small satisfaction, from the fact that I was personally associated with the University for the last fifty years to see it grow before my eyes.

Convocation Address : Golden Jubilee Year : 1966

M. C. CHAGLA

Mr. Chancellor, Madam Vice-Chancellor, Ladies and Gentlemen,

This is a very unique occasion. This is not an ordinary convocation. It is a Golden Jubilee Convocation and all those who have passed out today should deem themselves very fortunate that they are participating in a very important occasion. It is but right that on an occasion like this, our thoughts should turn to the founder of this University, Dr. Karve.

He started this University with eight students and today, it has grown into one of the finest Universities we have in this state. He sowed the seed and he watered it with faith and vision. It is only when you have faith and vision, that a seed grows into a mighty tree, and Dr. Karve had vision and he had faith. The vision and faith that he had was that our country cannot progress unless women are properly educated. Let us not forget that in those days education was considered to be the preserve of the men. Men were looked upon as the lords of the creation and women were segregated at a distance. Karve brought them out and started giving them education. He was looked upon as a visionary but you see the results today. Colleges and schools are full of women students. When I was Minister of Education, I was told that women were doing better in colleges and universities than men. You see women have more powers of concentration than men have and they think more of their studies than men do and take away most of the prizes when they compete on equal terms with men.

Another extraordinary feature of education today is that more and more women students want to take Science which again was looked upon as a preserve of men. Therefore, the dream that Dr. Karve dreamt has been realised, not wholly, as I should presently point out, but to a large extent.

Convocation Address delivered by Shri M. C. Chagla, the then Minister for External Affairs, Govt. of India. December 29, 1966. Bombay.

Now on this occasion, we must also think of the father of the nation—Mahatma Gandhi—and realise what debt we owe to him for the advance that women have made. We are apt to think of Gandhiji as a political revolutionary, as one who gained us our independence and to whom we owe our nationhood, our freedom. That is perfectly true, but we do not attach sufficient importance to the social revolution that he brought about. It was during his time, during his agitation for freedom that women really came out of seclusion. You are too young perhaps to remember it, but I remember it very well how in the various things that he organised, the various agitations that he headed to oust the British, he asked the women to come out of their homes and work shoulder to shoulder with men. It was then that women realised the importance of their own independence, of their own equality with men and began to work hand in hand and shoulder to shoulder with their menfolk. Therefore, we owe a great debt of gratitude to Gandhiji for the social revolution he brought about and for the emancipation of women in our country.

The other person you must think of today is our late Prime Minister, Jawaharlal Nehru. His approach to women's education was that of a humanist. He was a great humanist and he was a great believer in equality and, therefore, he felt that there can be no equality in this country unless men and women were equally educated. It is easy to talk glibly of education, not of equality, but till you remove from this country the distinction between caste and caste, creed and creed, sex and sex, you will never have real equality. Our constitution lays down equality before the law. But real equality is a greater equality, and equality which springs from your humanist, rational feelings and Nehru being what he was, emphasized the importance of men and women being treated on equal terms and being given equal opportunities. Look at the high posts to which he appointed women. Nehru was incapable of understanding the distinctions between human beings. I have had the honour and privilege of knowing him well, whether it was a question of religion or of caste, or of sex, to him all human beings were equal and he refused to label human beings. I hope you will learn one thing in life. I hope education has taught you that. Do not label human beings. Do not put them in different categories. Treat human beings alike. Treat them on merits but not because a person is a Hindu or a Muslim or a Christian or because a person is a man or a woman. That is one lesson that education should teach and the greatest exponent of that philosophy was Jawaharlal Nehru. He was not merely a philosopher, not only he preached the philosophy, but he practised that philosophy all his life. Therefore today when we think of women's education, we have got to think of these three distinguished people; Dr. Karve, the founder of this University, Gandhiji, who, as I said, gave a great fillip to the emancipation of women, and Jawaharlal Nehru, who by his belief in equality, helped women to occupy high position in our country.

I have talked about political and social position of women, but there is

Now why do I say that the dream has not been fully realised? Because when you look at the advance of women in our country, you must consider it at different levels – political, social and economic. In my opinion, one of the best tests you can apply to judge the advance of a country is : what position do women occupy in that country, what are the opportunities open to them, what advance have they made, what position do they actually occupy ? And I think if you apply that test to our country, our country must be considered one of the most progressive countries in the world, because there is no post which is not open to women; there is hardly any post which women have not occupied.

Now let us first look at the political side. On the political side, there is complete equality between men and women. When we drafted our Constitution, we were sufficiently farseeing to give to women equal rights with men. In other countries, women had to fight for their votes. You know the Sufferagette Movement in England. Here we gave adult sufferage and we gave the vote both to men and women. I am sure women have used their votes very well and I hope they will again use them very well at the next election. Now do not get frightened, I am not going to make an election speech. I am here to deliver the convocation address, not to make an election speech.

Let us turn to the social side. There, I must frankly confess, I am not fully satisfied. There are thousands and tens of thousands of women who are still in seclusion. They have not yet come out. They have not seen what I might call the light of day, the light of knowledge, the light of education. They are still kept behind the purdah. I also find that there are many mothers and fathers who do not permit their girls to go to schools and when you look at the enrolment figures, you still find a tremendous disparity between the percentage of school-going boys who are at school and the percentage of school-going girls who are at school. Now this disparity has to go and my one appeal to those of you here, who have just graduated, is to work as missionaries and try to persuade women, who have not yet realised the importance of education, the importance of giving up the seclusion and the purdah, that it is very important for girls going to school in equal numbers with boys. I think, women who themselves have got education should carry this message, carry this gospel to those who have not been so fortunate. The importance of educating a woman to my mind is much greater than the importance of educating a man, because a woman's influence is much greater. She is the mistress of the house. She presides over the family as an important member of the family. She moulds and shapes and fashions the family and, as somebody said, if you educate a boy you only educate an individual; if you educate a girl, you educate the whole family. That is why in the three years that I held the Ministership of Education, I have emphasized and re-emphasized the importance of women's education because I think our country can forge further ahead if our women are as well educated and educated in the same numbers as men are.

is complete. *In one sense, education never gets completed.* Education is a matter of lifetime. You have to go on educating yourself every day. There is no end to knowledge and there is no end ot the possibilities of acquiring more skills, more competency, more experience. There are lot of things which you can learn to do during your spare time, even if your day is taken up with family chores. It is, therefore, very important that you realise the value of economic independence.

Today, we can say in India that Indian womanhood has practically reached its apex. We have a woman as Prime Minister of our country. There cannot be a greater credit to Indian womanhood than that fact. It emphasizes the equality in which we believe and which we practise. It also emphasises the fact that we give great respect to our women and this fact has tremendously increased our prestige abroad, because people outside evinced a sense of surprise, that a large country like India with its manyfold problems, its diversities, its difficulties, should be presided over by a woman. We should feel very proud that we have put a woman in the highest position in our country.

I do not wish to take up more of your time, but may I remind you of this ? Although women might have been educationally backward, although up to a point they might still be backward, although the real advancement started with Dr. Karve, when we look at our history, history down the centuries, the pages of our history are full of records of great women who have achieved distinction in different walks of life. We have had brilliant women administrators; we have had brilliant women artists, singers, musicians, devotees; we have had even wonderful women playing a big role in the field of battle, fighting courageously with the enemy for the safety and security of our country. Therefore, when you leave the protals of this University, you have to remember that you have to enhance further the dignity of womanhood, which is enshrined in the pages of our history. Everyone of you should look upon yourself as particularly charged with the task of further improving the lot of women and the status and position of women. I have already told you and I repeat that you should first and foremost preach the gospel of education to those women who are not so fortunate as you have been. Secondly, in whatever you do, you must realise that you represent the womanhood of India and Indian womanhood has great tradition. I think the Indian woman is a symbol of something very great and the world abroad which knows everything of Indian history or Indian culture looks upon Indian women as the finest embodiment of that sex.

I feel very honoured to have been asked to deliver this convocation address, and may I wish every success and prosperity to those who are passing out of this University and upon whom the Chancellor has conferred the degrees in various faculties.

Thank you.

one aspect, which to my mind, is equally important and that is the economic aspect of women's position in our country. I am of the opinion that women's emancipation will never be complete unless women are economically independent. Today, most of us believe that a woman must be dependent for her livelihood upon her father, upon her husband, upon her brother, sometimes even upon her son. Very few of us feel that a woman should be taught to stand on her own feet. Till you have women economically independent, you will never get real advance in women's cause. Look at what is happening in the United States, United Kingdom and other advanced countries. Every woman learns to work for her living whether she ultimately works or not. She has then this feeling : I am not dependent on any one, I can go out and earn my living, and that is what I want everyone of you to feel. You may have a kind father, a kind brother, and I hope, probably a kind husband. Any one of them may look after you and may not like you to work. I do not grudge you that privilege. I think it is a woman's privilege to be looked after; but do not have that sense of dependence. You must have the sense of independence that if it comes to it, you will be able, as I said, to stand on your own feet and to earn your own living.

Now more and more avenues are being thrown open to women. Forty, fifty years ago, there were very few avenues open to women. A woman became a doctor, a woman became a nurse, a woman became a teacher. I think that was about all. Today, look at the possibilities. There is hardly any avenue which is not open to you. You have even the legal profession open to you. More and more women are joining it and I am very glad about it. I think, the other day, a woman was appointed the first High Court Judge; I believe it was in Kerala. When I read that I felt very happy. I only felt sorry that I could not appoint any woman as a judge when I was Chief Justice of Bombay, but, I suppose, Bombay will follow the lead of Kerala. A day will soon come when a woman will adorn the bench of the High Court of Bombay.

Then I look at the secretarial work and the executive work, which is open to women and many women are doing exteremely well in those fields. There is no avenue which is not open [illegible] n or in which they will not do [illegible] n has got to look after the [illegible] look after her children, I do not dispute that fact, but even with that, there is a great deal of part-time work you can do. Look abroad. Today, more and more women are doing part-time work. You can do part-time work as teachers as secretaries, as executives.

Only a few months back, I inaugurated in Delhi a new institution which was started by Mrs. Deshmukh, to give part-time courses to secretaries in various offices so that they can attain executive rank. Now, this was part-time training. After they finish their work, they could attend these courses and improve their lot. Therefore, do not think that your education

education and research to be found in our country and that obtaining in advanced countries. Not only is the gap between rich countries and poor countries large and frightening, but the dismal fact is that this gap is rapidly increasing as the years go by. In rich countries the economy is dynamic and the growth-rate of the economy relatively high, something like four per cent per year. In the poor parts of the world–the poor parts contain about three times more population than the rich parts of the world – the economy is almost static and the growth-rate is nearly swamped by the relatively rapid rate of increase of population. At the end of this century in our country, and if everything goes right and we make the most optimistic assumptions, the expenditure on all levels of education and research may rise to about Rs. 100 per person per year, whereas in the United States it will certainly go up to about Rs. 10,000 per person per year. As against the present figures Rs. 10 and Rs. 2,000 for India and U. S. A. respectively, it will be Rs. 100 and Rs. 10,000 by the end of the century. The gap would become far wider than what it is today. This wide gap between rich countries and poor countries, and the rapidity with which this gap is widening, is perhaps the most important and disturbing fact facing the world today.

At this point let me refer to a great paradox of our times. If one was asked what are the two most significant elements or rather challenges of the contemporary world, then I think the answer probably would be : (i) the frightening gap between the rich and poor countries which is almost a direct consequence of science and technology, and (ii) the widening gap between the huge and mounting expenditure on nuclear armaments and the (real) security these provide. A major thing about nuclear weapons during the last twenty years or so, since Hiroshima, has been the great developments in weapons' technology and means of delivery – from the piston-engined bombers carrying atomic bombs to the Intercontinental ballistic missiles armed with thermonuclear warheads. There has been a terrible increase in the military capabilities of the two great power blocks of the world, the United States and the Soviet Union; but, and it is a most significant thing, increasing military strength has only led to a decreasing national security.

Let me explain. In the early 1950's, it was recognised both by the United States and the Soviet Union that if there was an attack by the one against the other, followed by a counter attack, then both the countries would have suffered, inspite of all their defensive measures, casualties of the order of a million deaths on either side. That is, if a war broke out in the early 1950's the military preparedness was such that, no matter who attacked first, each side would have sustained a million dead. If a war broke out in the late 1950's, then in spite of better military preparations and more advanced weapons' technology, deaths on either side would have been of the order of 10 million. And, if most unfortunately a full-scale war were to break out today between the two Blocks, then it is almost certain that deaths on either side

Education and National Development

D. S. Kothari

Education has always been important, but it has never been more so than in this age of science and technology. Today, whether we think of economic growth, welfare or national security, it is all intimately related to the quality and extent of education in the country. In fact, it is largely a consequence of science and technology that for the first time in man's history the world has got divided into what may be called the 'rich parts' and the 'poor parts' of the world. Most of the rich countries are in the northern latitudes and the poor countries in the tropical latitudes. The average span of human life in the rich countries is now about twice that in the poor countries. This division of the world into poor countries and rich countries is a new phenomenon in man's history. If we go back two hundred years or so, the per capita G.N.P., that is the average annual national income per person, was roughly the same in all parts of the world. There were a few rich individuals but the mass of the people everywhere lived at the level of mere subsistence. Today the picture is totally different. In countries like India, as we all know, the average national income per person is something like Rs. 400/- per year, but in the countries of Europe and North America (but not South America) the average income per person is some thirty times more than what it is in India.

Education is both the seed and fruit of economic growth: it is the foundation as also the product of national prosperity. The total expenditure in our country on education and research divided by the total population of the country is the paltry sum of Rs. 10 per year. The corresponding figure for the United States is not Rs. 100, not Rs. 1,000, but as large as Rs. 2,000 per person per year. This gap (between Rs. 10 and Rs. 2000) is a terrifically large gap; and it is inevitably reflected in the quality, quantity and efficiency of

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Inaugural speech of Dr. D. S. Kothari, Chairman, University Grants Commission, on the occasion of the Education Week of the Golden Jubilee Celebrations of the S. N. D. T. Women's University, Bombay. January, 10, 1967.

other hand the poor countries tend to remain static, and the gap between the rich and the poor becomes wider and wider.

Science is universal and global, and there can be only a global civilization. In the interest of the world as a whole, and even in the interest of the rich nations themselves, it is important that they must do everything possible to correct the dismal imbalance between the rich and the poor parts of the world. All concerned must do everything possible so that the gap does not widen further but becomes lesser.

There is the need for a world mechanism whereby the gross imbalance between the rich and poor would tend to be automatically corrected. That is the only way to assure a stable, safe world. Otherwise, if the present trend continues, at the end of the next two or three decades, the gap would become so wide that the entire future of mankind would be placed in peril.

What is to be done? The first thing that needs to be done is that the rich countries should make a contribution towards the development of the poor countries in the same sense internationally as within a country the rich make a contribution towards the welfare of the poor. The contribution within a country takes the form of income tax, wealth tax, and so on. The same considerations must be extended on an international scale, as in an age of science the world will be either ' one world ' or none at all.

The rich countries, it has been suggested by many of their thoughtful people, should make a contribution towards the development of the poor countries at a level of something like two per cent of their G. N. P.-What does two per cent of the G. N. P. mean ? Let me take the example of the U. S. A. One per cent of the G. N. P. of the U. S. means about Rs. 5,000 crores. Many of the advanced countries are already making a contribution towards the poor countries somewhat less than one per cent of their G. N. P. About half of that contribution they probably get back in the form of trade. So the net contribution the rich nations make is less than one-half per cent. This is not enough. So long as they make only this contribution, the economy in the developing countries will take too long a time to reach a take-off stage - a stage when the growth-rate of the developing countries will be such that the yawning gap between the rich and the poor would not get wider and may even be partly bridged. There is no time to wait. This has to be done quickly. And the contribution has to be of the order of two per cent of the G. N. P. which for the U. S. would amount to some Rs. 10,000 crores a year.

Now if India can get - and not in the sense of ' charity ' but as a part of world plan of human development - a contribution of something like Rs. 10,000 crores a year, then the pace of economic development could be and would be completely different from what it is today. Then, it would be possible for us to spend on education not Rs. 10 a year per person which means almost nothing at all, but a much larger amount. For a moment one

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would go up to some 100 million. So from 1945 to today the terrific increase in military capabilities on both sides has only resulted in decreasing national security. Whereas in the early 1950's the chance of a man dying from nuclear war was of the order of one in a hundred, today this chance is as high as one in two. The nightmare of nuclear death is now on everyone, no one can ignore the risk. Thus national security has been very much undermined though military expenditure and military capabilities have greatly increased. The military expenditure amounts now to more than 10 per cent of the total national income of the two Blocks. The world probably wastes every year more than 200,000 million dollars on arms and armament.

The rich nations, as also many not so rich and many poor nations, are spending a considearable part of their wealth and effort on nuclear arms and arsenals. But what they are 'buying' – and this is not realised clearly and convincingly enough – *is not more security but less security for themselves*. And while this goes on, the frightening gap between the rich and the poor grows bigger and more dangerous for mankind.

As mentioned earlier the gap between rich and poor nations is a consequence of science and technology. Science and technology are universal. There are no geographical limitations, national or any other kind of frontiers. All countries make a contribution to fundamental science. And fundamenta discoveries in science sooner or later find their application in technology, but not necessarily in the country in which the discoveries originate. In fundamental science our country has made some of the most far-reaching discoveries. For instance, as is now known, there exist in the universe only *two classes* of particles, whether these are electrons, protons, neutrons or what not. One class of particles is known after our own countryman : Professor Satyen Bose of the Calcutta University, and are called *Bosons*. The other class of particles are called after *Enrico Fermi*, who realised the first atomic pile in 1942. They are called Fermions. *All particles are either Bosons or Fermions.*

So in the field of fundamental science nearly all countries have made more or less significant contributions. But when it comes to applied science some countries have been far more vigorous and fortunate than others in developing technology and applying it to production. To exploit technology a nation needs not only technology, but also a degree of social and political stability and a general willingness and determination to raise national productivity. It needs a favourable social and political climate, a certain stability of government, a certain integrity of administration, and so on.

The initial separation of the countries of the world into rich and poor has been brought about through a juxtaposition of a variety of circumstances in the nature of a 'fluctuation' to use an analogy from thermodynamics. It is in the nature of a world based on science and technology that rich countries tend to become rapidly richer and the richer become richer still. On the

Universities and the Life of the Mind

K. G. SAIYIDAIN

I have recently written a book under the title 'Universities and the Life of the Mind –' which is at present under publication. The object of this book is to examine the role of the Universities generally in the promotion of the life of the mind, how far they have been successful in it and what are the factors which hinder this process. In the second part of the book, I have examined the situation in Indian Universities and tried to analyse the causes which are responsible for their failure to make a really worthwhile contribution. I have also tried to suggest some measures that can be adopted usefully to vitalize them. In this article, I have tried to present the gist of the general argument in Part I which may be of some interest to our Universities.

I

In the first chapter, I have discussed the crucial role that the mind of man has played in his development as the dominant species on earth and in the progress of his culture and civilization. Compared to time in the cosmic sense, man has been in existence for a very short period which makes his numerous achievements remarkable and also perhaps his numerous imperfections, meannesses and bestialities understandable. Is it possible that with all his promise and limitations, he will be able to meet the unprecedented challenges of this nuclear age ? There seems some reason to hope that, in view of all he has so far accomplished, starting from scratch, he will be able to do so, provided he can bring the full powers of his mind—still largely untapped and unexploited—to bear on the situation. Progress does not come automatically nor is there sufficient evidence in history to justify an attitude of despair. Neither optimism nor pessimism but 'meliorism' is the proper mood in which he should face the challenge of the future.

Thinkers and philosophers have differed sharply about the nature and potentialities of man—ranging from extreme complacency about his 'good-

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may say that it is all well for us to ask the rich to make such a contribution, but from where will they get this money ? We are asking for a contribution of two per cent of their G. N. P. They are already spending 10 per cent and more on defence. So one could say, why spend so much on defence and at the same time decrease the national security and increase the tension between the rich and the poor ! Save the money now wasted on arms and from that make some modest contribution towards the development of the poor countries, and through this process ensure true security not only for the rich nations but for the world as a whole. Now how to bring this about is the greatest challenge of our times. The problem is more political than technical. Education has a role to play in creating a favourable climate to enable mankind to meet this challenge. What I have said about foreign assistance to developing countries serves to underscore the extreme importance of the maximum possible investment in education by the developing country itself. There is no substitute for hard work and dedication. In fact only that country deserves aid in a real sense which is prepared to do without it.

I would close this by saying that in our Universities what we need today is not only transmission and advancement of knowledge but also imparting a sense of commitment and identification with the community. If in the modern world of science and technology we have only knowledge but not commitment to serve the society, then knowledge can become often only an instrument of exploitation. So knowledge and dedication have to go together. Or to put it somewhat differently, ' Atom ' and ' Gandhi ' have to join together. And this is what we need. Let us hope that this great institution will make a contribution towards bringing about the great synthesis of knowledge and commitment.

A university is a society of teachers and students dedicated to the pursuit of learning. It is, above all, a dwelling place of ideas and idealism. And the contribution that the universities and colleges in our country will or can make to meet the great challenge of our times will be in direct proportion to their being and becoming, in pursuit of their true ideals, places where there is freedom to inquire boldly and readiness to doubt courageously, where knowledge and understanding and true humility go together and grow more and more, and where the highest standards of scholarship, integrity and conduct are expected, respected and cultivated.

It has been a privilege and pleasure to participate in this function organized by the S. N. D. T. Women's University, and I am grateful for it to the Vice-Chancellor, Lady Thackersey. I congratulate the University on the excellent progress it has made. And may I express the confident hope that the future of this distinguished and pioneering Institution will be greater and brighter still !

become rusty and unreceptive and, if that is the general social temper in a group, innovations and new ideas can find no welcome in it. There are many difficulties that come in the way of promoting the full life of the mind —the inadequacy of the educational system in many countries which does not provide room for many children to receive any kind of education, the inefficiency and lack of creativeness in the system which causes a great deal of waste of talent, the meagreness of the rewards open to those who follow intellectual, cultural or artistic pursuits against those open to adventures in business, politics, administration and the like.

In the philistinism which characterizes modern societies, two things are necessary—an assiduous cultivation of creative and intellectual talent in *all* those who show any promise and the cultivation of widespread appreciation, on a national basis for the work and workers in the field of the mind. In the world of today, everyone is *not* rich or powerful, but there is a very widespread, almost universal, worship of wealth and power and persons who possess them are given high social recognition. What I advocate is the creation of a climate of social opinion in which the emphasis will shift from a hedonistic pursuit of pleasure or love of wealth and power, to creative, cultural and socially worthwhile activities. It is in and through the life of the mind—which includes intellectual as well as artistic activities and is mirrored in arts and music, science and literature, history and philosophy, etc.... that we can gradually free ourselves from what has been called 'earth-rootedness' but overcome the ugliness, the narrowness, the stupidities and the ruinous prejudices of race and religion, caste and class and nationalism which cramp the life of most persons. The value of such activities cannot be judged in terms of a businessman's account ledgers, where profits and losses are and can be measured in concrete terms. The pursuit of knowledge, beauty and goodness are to be valued not merely because they might be 'useful' in any limited sense but because they are *good in themselves.* They make our lives more rich and meaningful and enable us to find our true dignity in a universe which we begin to understand with their help.

In many countries of the world today with different forms of political organization, there is a tendency to flight from reason and the things of the mind. If this is not checked and trivia of all kinds continue to be ranked above science and scholarship, education will not be able to stretch the powers of the mind to the full and man will fail to profit from the great explosion of knowledge that has taken place and the promising new openings into the future at our doorsteps. If, on the other hand, the mind effectively plays the role it should and conditions favourable for the purpose are provided, it should be possible to ensure for man a future of continuous progress and enrichment and defeat the forces of decay and disruption.

II

While manifestations of the life of the mind have been going on ever since the emergence of the mind in its primitive form, this has been no easy

ness' to the belief that he is a child of sin and sorrow. Neither view, however, does him justice. Actually he starts life with his groping instincts, his crude and uncrystallized powers, which can be developed in either direction in the context of his cultural heritage. *Compared to the past, he* is now much less at the mercy of natural forces, because he has gained greater knowledge and power and his mind has entered into the business of evolution—which is no longer 'biological', but predominantly cultural, evolution. He has thus become, in the words of Julian Huxley, '*the sole* agent of further evolutionary advance on this planet'.

As man's knowledge and culture have advanced and life has become more complex and the tempo of change has quickened beyond compare, the importance of the mind has increased enormously. It has to choose intelligently between many alternative courses of action and adapt itself to its new and dynamic world. One of the most important problems it has to work out is the right synthesis between the claims of the life of the body and the life of the spirit. Should the production and accumulation of material goods and possessions be regarded as the supreme purpose of life or primarily as a means to cultivate the life of the mind and to explore and express the inner riches of the human personality, amongst which the mind occupies pride of place? This question has, in some measure, been faced by every civilization and they have given different answers to it. In our age, with its emphasis on technology and production it has become an even more crucial question. Our great thinkers are generally agreed that the higher creative life of the mind should not be regarded as a dispensable luxury on the periphery of life but as its most significant core which gives meaning to all its other 'practical' activities, as the *end* to which they are the *means*.

This creative unfolding of the mind is only possible in an atmosphere of freedom. Wherever it has been long denied — through the exercise of political pressure or the abuse of mass media or the bureaucrat's love of power—the result has been a relapse into barbarism or a revolt against the repressive regime. Luckily, it has never been possible to curb the freedom of the mind for very long or on a global scale. When light has been extinguished in one region of the world the torch has been passed on to other groups or regions and the mind has asserted its independence and power in various ways. In spite of the assaults made on the concept of man's freedom and potential greatness by the Copernican revolution in astronomy, by the Darwinian revolution in biology and the Freudian revolution in psychology, [illegible] conquerable mind, [illegible] and truths about [illegible] Man—which seem to cut *him to size*!—but is also capable of transcending many old and new limitations and achieving new triumphs in his search for meaning, beauty, power and satisfactory social relationships.

A necessary condition, however, is that *man* should keep his mind open and growing and the edge of his curiosity unblunted. Otherwise it is apt to

purpose we must learn to take a global view of culture and be prepared to accept life-giving values from both sides of the ' frontier '. This view should not be global only in the geographical sense but also in depth, in the temporal sense, covering the various cultural epochs in history. They all represent the heritage of the modern man in its fullness. Education is meaningful only if it can quicken his mind and broaden his interests and bring him into the possession and enjoyment of this heritage. In fact, a person' s general attitude and receptivity to ideas—both old and new—is a good criterion for judgiug the measure of his being civilized.

It is only in healthy and creative ideas and a sincere faith in them that we can find an antidote to the brutalities of power. The greatest impact on the history of man (for good or evil) has been made not by great impersonal historic movements or even by powerful individuals—important as they undoubtedly are in their place—but by new and powerful and creative ideas. True, men who are possessed by such ideas cannot by themselves change the course of history. Their function is to open out new and spacious vistas of the mind, to quicken critical and creative thinking and thus set into motion the social and political forces which can do so. Gandhi was not a starry-eyed idealist when he expressed the opinion that ' there is something more powerful than force, the immortal spirit of man which will not be subdued by noise or numbers. It will break all fetters which tyrants seek to rivet on it'. Nor Iqbal, when he said: " Hard is his lot and frail is his being like a rose leaf, yet no form of reality is so powerful, so inspiring and so beautiful as the spirit of man."

III

What are the conditions favourable to the cultivation of this life of the mind? While the rare dedicated genius will defy almost any handicaps, we cannot expect all of them to be deeply dedicated persons, driven wholly by the inner compulsion of their nature. Many will have to be courted into this field through suitable persuasions and provision of facilities. There is a great loss of talent and promise at present because the social and institutional conditions necessary for the purpose of encouraging talent are not carefully envisaged and provided. These include such obviously necessary things as social approval and recognition of workers in the field, offer of reasonable remuneration to enable them to live without a constant sense of anxiety and financial frustration. While there are many exceptions, it has been found that, generally speaking, neither excessive poverty nor undue luxury is conducive to high quality of work. They should also have the privilege of contact with eminent minds—' meeting the immortals ' in person or (as is more likely) in great books—the challenge of difficult and exacting projects—which is the reverse of making things too easy or foolproof—the spirit of quest for excellence and opportunity for co-operative work and discussion with stimulating colleagues as well as the leisure and solitude in which the creative worker can commune with himself. This would also call for a rich and varied

or naturally accepted process. A majority of persons do not take to it kindly. But luckily there are always individuals and groups who carry on the venture of faith even in the darkest periods of history. That is why, in spite of the decline and disappearance of many individual civilizations, Civilization has continued to grow and there is reason to hope that, if our own age is not overcome by a mania for racial suicide, it may even survive the nuclear menace.

This has been not only a continuous but also an essentially co-operative process. In the earliest stages, when contacts were limited or actually avoided, there was not much interchange or co-operation. But as communications have developed—physical and mental—civilization has become a gradually expanding experiment in co-operation, exchange and migration of ideas and techniques from culture to culture and region to region—this, in spite of wars, fanaticisms and obscurantist movements which have marred it from time to time. The use of highly efficient media of mass communication has accelerated this process and expanded its range enormously. Such international co-operation in the world of the mind is not only of great cultural significance but has also great long-range political significance. In the *political* field, we have hardly succeeded in bringing about international understanding, but if we can bring about effective intellectual and cultural co-operation, which cuts across geographical and national boundaries, we can pave the way to it Scientists, scholars, historians, men of letters, artists constitute international 'communities' and fraternities sharing a common respect for knowledge, for vision, for the disciplined mind, for objective and disinterested enquiry, for freedom in self-expression.

They represent what may be broadly called the search for *significance*, rather than size They are concerned with winning the victories of *peace*—in the field of health, in the fight against ignorance and injustice, in the increase of knowledge or creation of art, literature, music, architecture, etc. There are side by side many other persons and movements whose main objective has been the conquest of riches or power, through competitive struggle or victories in war. With due respect to the philistines, in the broad sweep of history, the former *are* more important than the latter and Shakespeare, of greater significance than the British Empire.

ment, unless the much more complicated problems of human relationship are approached in the same spirit of fairness, tolerance, respect for facts and, so far as possible, objectivity as trained scientists bring to bear on the study of natural phenomena and technical problems. This also raises the issue of what has been called the conflict of the " two cultures ", between whom an intelligent and fruitful dialogue is becoming increasingly difficult. In order to build up any effective life of the mind in this age, such a dialogue is essential, for science and technology have assumed an unprecedented importance in our life and must, therefore, find a proper place in our human culture. The traffic between the sciences and humanities should, however, flow in both directions. The latter must find room for a general appreciation of science and its great human achievements in their mansion and scientific teaching and research as well as technological developments should be made sensitive to their social consequences. The scientist, who is the guardian of power–as well as the seeker for understanding—and the humanist who has the quality of vision must try to develop a common language. Otherwise, their special segments of knowledge will remain arid, unable to irrigate life, however brilliant their technical achievements and will not fuse to become the harbingers of a deeper, inclusive humanism. Inspired by the spirit of this humanism, every subject of study can become a great liberating force.

In order to appreciate the distinctive challenge of this age and the true nature of the life of the mind in it, it is necessary to explore more fully into the relationship of technology and humanism. The best and the greatest of scientists have seen and acknowledged it and some of the great minds with classical and traditional education are also beginning to value the role of science. Both are interested in achieving a fuller *understanding* of the world in which they live and the pattern and purpose of human life in it. The power with which science is being increasingly associated in the popular mind, is really a by – product, good when it is used with discrimination and social sensitiveness. The single-minded pursuit of what is practical and useful, rather than what is true and good, will eventually defeat both the primary and secondary purpose of a scientific education. The first Russian Sputnik had a curious impact on American education. It led to a frenzied diversion of attention and resources to the teaching of science and technology, to an exaggerated emphasis on nuclear research and its application to war, to a frantic hunt for scientific talent and the comparative neglect of other equally important educational dimensions. It seemed to create the impression that this single, spectacular act had changed the basic problems of American life. Luckily, not long after, American educationists and other thinkers realized that this was not so and that men will still have to live with other men, experience the thrills and heartbreaks, the joys and sorrows of human relationship, still seek to find self-expression and satisfaction in art, literature, philosophy and religion.

But this kind of an instinctive, unreflective, short-cut response in a highly

curriculum from which irrelevant and miscellaneous trivia have been eliminated. In addition, a climate of social tolerance should be cultivated for the sake of gifted individuals who are not able to fit too well into the conventional mould.

If conditions of work are not reasonably attractive, it is unlikely that many persons of talent will be drawn into it. This will be a great tragedy because the need for promising, and highly qualified and trained men and women, has greatly increased in this quick-changing, technological age. Moreover, it would be necessary to construct an educational edifice of sufficient amplitude and quality to pick out and train all talent wherever it may be found—at various social, economic and cultural levels.

If a sufficient supply of such persons can thus be made available, an imperative condition for good work is that they should have ample freedom in what they are doing and vested interests and pressure groups should not be allowed to interfere with it for their own limited purposes. The only *reasonable* restrictions which the creative mind can accept are those which are self-imposed in the interest of its work and the objective which it wishes to achieve. This is not a plea for artists, scientists, scholars enjoying a freedom which may degenerate into license or refusing to accept their important social obligations It is but a recognition of the fact that different intellectual and creative activities impose their own forms of intrinsic discipline and that such discipline is a prelude to true freedom and not repugnant to it. There is yet another over-riding condition which must be fulfilled if our objetive is to be achieved. All the promise of scholars, artists, and scientists will come to naught unless there is a serious, concerted and uncompromising effort on the part of all] men and women of good will to ensure peace and ward off the threat of a war of total destruction. This is not an issue that men of the mind can shrug off as 'political' and, therefore, not their valid concern. If there is such a war there will, in all probability, be neither man nor mind to worry about. Moreover, all the values for which the men of mind stand and have stood at their best are directly opposed to the passions and prejudices which underlie national, racial and ideological conflicts, jealousies, and fanaticisms leading to total nuclear war.

What is the objective of knowledge and science–understanding or power? While platform rhetoric and platitudes laud truth and understanding, the quest for power has been increasingly guiding economic and political policies and dominating educational trends. This is one of the reasons why technology is a good thing in itself but not when it is divorced from 'humanism'. The scientific method, which has been responsible for such spectacular progress in technology, has not been applied on a large scale, to the extent that it is possible, to the solution of social, political and economic problems. The result is a hiatus between power and understanding, between man's scientific and technological progress and his social and moral awareness and strength. The right climate cannot be created for man's balanced develop-

are unable to understand its language and symbols and consequently its contents and imports. And the specialists are often unable to put it across intelligently to interested laymen so that it may play some useful part in their life. So, to some extent, knowledge goes on accumulating in libraries and laboratories and the facade looks impressive. But a majority of well educated citizens are intent on earning a living and enjoying themselves in puerile ways. How can that lead to the cultivation of a rich mental life, without which even a great and powerful civilization like the modern western civilization cannot survive ? Civilizations decay not primarily for lack of power but because they suffer from what Radhakrishnan has described as callousness of the heart, softening of the moral fibre and subordination of man to organization. In spite of the fact that there *has* been a quickening of the social conscience in some fields and increased international co-operation in assisting underdeveloped nations, recent history shows that nations have not yet been able to liquidate, or even to reduce markedly, these three evils. In fact, there is reason to believe that, in some cultures, they are tending to become more strongly operative.

The *direction* of change has, therefore, become a matter of supreme importance both in highly developed and underdeveloped countries. We need not, without present knowledge, power and experience accept all the changes historically associated with the industrial and the technological revolution as inevitable. It should be possible for man's wit and wisdom to construct imaginatively a better and more promising design of living, to modify the *pace* of technological change if it threatens to outrun social vision and to safeguard some of the traditionally cherished social, cultural and moral values. An affluent society is good, provided it is not interested only in a life of material ease and comfort in which most of the trivial things are taken seriously and most of the serious ones taken lightly. Actually, there is no rigid dualism between the world of matter and the world of the mind and the business of education is to bring out the meaningful continuity between them.

IV

The quest for knowledge is beset with two dangers—research may be diverted into mainly utilitarian channels, giving a higher place to utility than to significance or, under the pressure of political and economic interests the researcher may be compelled to disown truth and perjure himself, failing to exercise his right of dissent of which there are many sad instances in all ages. While knowledge should certainly be used for the improvement of man's life, no extraneous considerations should normally prescribe how and in what direction it will be pursued. It has its own logic, its own ethics and above all, its own supreme freedom. It is not the 'practical' man in a hurry to exploit Nature but the patient researcher who courts knowledge through a reverent study of Nature and Man, who makes the most valuable contribution to the enrichment both of knowledge and of man's life. A

sophisticated culture shows how tenuous can be our hold on and loyalty to things that really matter. It is necessary for us to realize that the bulk of our problems have been, are and will always be *human* and not primarily technological. The latter are important to the degree that they help us to deal more effectively with the former. In order to gain an insight into the nature and motivations of human personality and to find ways of guiding it into channels of reason and compassion, inspiration must come from science as well as arts, humanities and religion. Thus the advance in technology makes the development of a richer, deeper, more comprehensive humanism, embracing the whole of life, more and *not less* important.

This is, let me repeat, not an attempt to belittle the life of the body or make a plea for rejecting science and technology and taking to a life of asceticism, of withdrawal from the world of matter. I consider such an attempt not only futile but also unworthy. Science and technology have been mainly responsible for creating the plenty through which leisure has increased and the life of the mind has had a chance of finding its way, to some extent, into the life of the common man also. But this is certainly a plea for trying to define correctly the nature of the relationship between the world of matter and the world of spirit and assess their respective significance. The *end*, as I see it, is the fullness of the spirit, the 'abundant life' in the sense in which Jesus Christ used the expression—power, techniques, all the riches of the earth which they might bring are the means for the achievement of that end. It is easier in a way to embrace either a life of renunciation or a life of unqualified pursuit of worldly goods. To maintain a proper balance between them, to conquer the world and not to be conquered by it in the process, to retain a detachment of the spirit in the face of the almost irresistible temptations with which man's path is strewn is both more difficult and more rewarding. Power corrupts and wealth intoxicates but, in a way, both are necessary for creating the material base of the social order in which the life of the mind can flourish. And actually, it is neither technology, nor science, neither power, nor money which is the culprit—it is man himself: his lowly sights, his distorted values, his cheap or misdirected ambitions. He lowers the quality of his life by choosing them for his guide, either because he knows no better or because he lacks the strength of character and force of conviction to do what he knows to be right.

Scientific values are *not*, therefore, ' at odds with the values by which alone mankind can survive ' but science has been, and can become an even more emphatic way, of humanizing our values. In other words, it is not science that has failed man or civilization but our civilization that has failed science by not assimilating within it, the objectivity, the tolerance and the courage by which science has steered its course.

What applies to science also applies, in good measure, to other fields of knowledge—literature, arts and humanities—where intellectual and emotional integrity and freedom are equally necessary. Their relationship with values has been traditionally recognized, though not stressed in practice. In every field of study, care should be taken to see that the process of imparting and acquiring knowledge is not a dull routine but is invested with passion and integrity, and is carried on in a spirit of fellowship which may gradually become assimilated into the life of teachers and students—at least of some of them—as motivating forces. They might then become the architects of a social order in which these values are borrowed and implemented—freedom, fair play, toleration of differences and rejection of prejudices.

Under the inspiration of what has been called the New Education or Progressive Education movement, there has been in this country a gradual enrichment and extension of the curriculum and attempts have been made to introduce more freedom and interest and student-centered activity into education. Wherever this movement has worked through gifted teachers, able to understand its inner motivations and spirit, it has been a valuable and liberating influence. But, where these conditions have been lacking, the unenlightened approach of the teachers hastened to lower the standard of scholarship. In addition, in many countries with limited financial resources, the pressure of quantitative expansion and the inadequacy of the provision that could be made for the purpose—in the matter of qualified teachers, books, equipment, buildings, haphazard educational designs—have aggravated the situation. Even in some affluent societies, the emphasis has been on *quantity* rather than *quality* and a strong concerted effort has yet to be made to provide high quality education, in schools and colleges, for *all* students who can profit from it. The cult of mediocrity is not a necessary concomittant of democracy. Nor is it necessary, in its colleges and universities, to give a more honoured place to sports, social amusements and extra-curricular activities of somewhat dubious merit over science, scholarship and artistic promise. This has usually led to the drift of persons with second or third rate ability to education and research, because first-rate talent was drawn to more lucrative professions.

It is necessary to re-assert the primacy of intellectual values in the universities and train students in techniques of independent, critical and intelligent study of fundamental disciplines. Care has to be taken to avoid, in the formulation of the curriculum, what has been called the ' menace of excessive contemporaneity '—that is, including the ' latest ' materials and treating them

teacher who carried on no research himself and is not even in touch with the research being carried on in his field may be actually guilty of communicating *untruth* to his students. What matters, however, is not so much the inadequacy of his own knowledge—whether or not he knows everything essential in his field—but the loss of respect and passion for truth which follows in its wake and which is a far more serious threat to the integrity of the academic mind. If a truly far more academic mind is to be built up, foundations must be laid for it from early education at home and in school, emphasis being placed not on conformity in thought and action, on encouraging 'model' behaviour in which orders are carried out and no questions asked and answered and the thrill of learning independently from experience, experiments, books and stimulating social contact is denied.

It has often been argued that there is an intrinsic conflict between religion, which is based on authority, and science, which is based on freedom of thought. It is true that history provides many painful examples of religion trying to play the inquisitor and suppressing such freedom. But I am inclined to regard such an approach as an aberration rather than an integral characteristic of the religious approach. The man of religion, in its highest sense, is just as seriously involved in the quest for truth as the scientist and the scholar, even though their methods of approach are different. Broadly speaking, science adopts the empirical and rational approach and seeks to convince the mind. Religion adopts the mystic and intuitive approach and seeks to convert the heart. Conflict between them arises when either tries to annex the territory which belongs to the other, to refuse the respect due to the other, as both have tended to do from time to time, failing to recognize that fanaticism is bad whether it is the fanaticism of religion or of science. If the pursuit of knowledge is carried on by the scientist in a spirit of reverence and humility, it becomes essentially what an Indian thinker has called a form of prayer. 'The scientific observer of Nature is a kind of mystic seeker in the act of prayer.' Viewed in this light, the age-old conflict between religion and science is seen to be both unnecessary and unjustified.

The importance of the pursuit of all knowledge— particularly of Science —is partly practical and social—it has enabled man to improve his sorry lot—partly intellectual—it has made it possible for him to increase leisure and devote more time to cultural activities and carry on the fight against obscurantism. But more important than either is the deep and significant

and techniques of learning, so that he may be able to acquire more of it as and when necessary.

There is a tendency in some countries to turn the universities into 'Coaching Institutes' where students may be prepared directly for passing civil service examinations or for entering into certain professional training institutions. I feel that this is not their direct responsibility and should not be made an *end* of their education. Their alumni will certainly find their way into services, learned professions and business and industrial careers but this should be the by-product of an education of high quality which trains their minds into eager instruments of precision and not lead to a direct obsession with limited and specific objectives. Even participation in modern processes of production calls for resilient, quickly adaptable minds which may not be left behind as derelicts when these processes change as a result of new technical developments. The university should certainly build up practical efficiency but it is necessary to lay down deep and broad foundations so that efficiency is not won at the cost of losing other important gains or ignoring interrelationships and common frontiers between the person's speciality and other related fields. As one writer has remarked, 'All branches of knowledge gain a quality of humanism when the practitioner learns to stand outside them and see them non-technically.' This is one of the things that a university should teach all its students to do.

superficially rather than in depth, judging their value in terms af how *recent* they are rather than how *long* they have stood the test of time. For a scholar or aspiring scholar a study of the background, of the stages through which a particular branch of knowledge has passed in its development is as important as a study of the latest researches. Progress and tradition both represent valuable trends in education and assist in giving knowledge a fuller reality and significance. Acquisition of knowledge is not the only objective of education. There are others but they should follow from, and be built into this basic process of pursuing truth with integrity and devotion, so far as possible. Without the ability to make good use of his fully trained mind, modern man cannot possibly make his way in his complicated world. For this purpose, emphasis has to be placed not on making things too '*easy*' but on inculcating pride in, and respect for, excellence, and enforcing exacting standards. It is not the 'cult of easiness' that is called for, but of creating real interest and enthusiasm.

The argument for insisting on high standards in education, inspired by a 'liberal' purpese, therefore, partly intellectual, partly practical and partly the deeper consideration that it is the only education worthy of free men and of men struggling to free themselves of the many chains—natural and man-made—that bind them. It is only the illumined mind that can break these chains, whether forged by the tyranny of Nature or of man. This obviously rules out the use of 'indoctrination' as an instrument of education whether it is done in a subtle or blatant manner. It is not really healthy that society or political authority should *impose* its moulds in the university, which should be envisaged as an agency for assessing the value of social, political and economic practices current in the society.

This question of standards is also linked up with the controversy regarding the relationship and place of research and teaching in universities. Many educationists have argued strongly in favour of the one or the other. I am inclined to think that there is need to encourage both as interrelated activities. Good teaching is an essential quality in a university teacher but, if he is entirely cut off from higher studies and research and necessarily from publication—he is apt to become out of date and his intellectual arteries may begin to harden. On the other hand, if a person is entirely or almost entirely devoted to research and has no contact with young, eager minds or no opportunity to put his specialist research across to interested laymen or non-specialists, his research is likely to suffer.

It is not merely the *amount* or quality of knowledge that matters in the training of the mind but also *the method* of acquiring it, and the tremendous growth of knowledge in recent decades makes it more and more important. No one can have the slightest hope of being able to master all knowledge even in his limited field. It is, therefore, essential that the university should awaken in the students intellectuel curiosity and give him mastery of the tools

they are adults. But today all over the world, the last barriers of education, including higher education, are crumbling. My message, then, to you, to a distinguished University which broke those barriers in its own unique way, my message is for human beings – all human beings and not just female human beings.

I think that what I have to say may have a special meaning for women because they have a special role, in all aspects of life but perhaps particularly during times of rapid development and severe social change. Not so long ago, the pioneer women in the United States in the early years were moving out West in covered wagons. In the wilderness families began to settle down – men chopped down the trees and made farms and fought when necessary, but it was the women, largely, who with toil – weary hands were baking bread or washing clothes could look out of their windows across land that was forming. They said, " We must have law and order, we must have schools, we must have courts, we must have parks, we must have a good land for our children and their children. " Women had a lot to do with getting the men to bringing these things about. Similarly, in India it is women, including many women in the villages, who are today taking a great deal of the responsibility of movements towards literacy, towards having hospitals and child-care centres, libraries, schools and so on. They, too, are saying, " We want this to be a good land for our children and their children and all children who come afterwards ". Education we say is supposed to be " for life " and in fact " for the good life ", the good life of the mind and the spirit. However, education forgot in too many centuries, and is still *forgetting today many times, to think of the stomach and all of the things* education should do to make a country move forward economically as well as in other ways.

The old classical curriculum, in higher education – the tripos – consisted of rhetoric, mathematics and logic, because these were the subjects which educated and exercised the mind. It was the rational approach and indeed the moral approach, and out of it has grown a great group of studies which we call the humanities. These were the things that helped men become human. Today, the application of the mind must, of course, move into what we might call the applied areas – into medicine, law, engineering, education and many other things. Exercising the mind is not enough. This knowledge must be applied in life. Your University, I think, is demonstrating this, with your colleges of Home Science, Nursing, Library Science and Education and so on. All of these things are applying the mind to social institutions. We need economists today – in any country; we also need social psychologists who are working on the health of the nation in a rapidly developing society. In 2066 – moving up into the 21st century, which most of you will see – the world will at least have doubled the population and we will be travelling in supersonic jets. It will be a very different world.

Education for Humanity

MARGARET CORMACK

Honoured Dean and fellow students,

I hope all of us are students, no matter how grey our hair becomes ! It is a great honour to open your educational series and indeed to look at your faces and realise that as women, in a country which has not long known educatianal opportunities for women, you are engaged in this venture. I am happy to represent not only myself as an individual but the United States Educational Foundation in India, which is dedicated to the upgrading of education in both of our countries I hope many of you will apply for Fulbrights for study in the United States, if this would be helpful. May I also say that for many of you it would not be helpful; and each of you should think about what you really want in terms of your own goals. We are here to help those who would benefit from study abroad – and thus benefit their own countries.

In thinking of a title I thought of a favourite of mine 'Education for What ?' I thought also of an essay 'On Being Human', then put both titles together and decided I would speak to you today on 'Education for Humanity' – for the quality of being human. As all of us know, all over the world and certainly in my country as well as in India, women were long considered to be biologically inferior organisms, to be considered as I once read, " breeding baskets without brains " and certainly not able to think and to enter into the higher realms of intellectual activity. Unfortunately many women still act this way, and so any one who believes this could prove his point ! But it has long been known that this theory is not true biologically, and therefore socially we have had to make it possible for women to go to school and to use their brains – not only while they are studying but when

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Opening lecture of the Golden Jubilee lecture-series. SNDT Women's University, Bombay, 1966.

All these problems exist all over the world, but in India's case a good many of them are more critical, and I say quite often that if India can discover how to handle Population control at the social level in about seventy-five years it will be sending technical assistance to the United States to show Americans what to do. It is probably a problem much more difficult than War and Peace, because we have ushered in the necessity of human controls that we never faced before. But if we realise that what is at stake has been always at stake – the sanctity of the human being and think about it in modern terms perhaps we can move ahead.

My second area on this curriculum is what I could call *human rights*. These are the things that we need as human animals, not just at survival level as physiological organisms but as human – with a higher quality. Education, not just so many schools, so many pupils, so many teachers, so many courses, so many degrees – but real education. There are movements to putting an end to ignorance, to unleash the mind in all its potentials and make knowledge available to every human being on earth. I am talking about something much more profound than total war and total peace. I am talking about the full use of the organism for all men. We have to be realistic and not have utopian dreams, but nothing less than moving in that direction is good enough. I have read with great interest a condensation of the report of the Education Commission. It is a noble document prepared by wonderful people after a great deal of thought and consultation. One of the simplest suggestion in it is to raise teachers' salaries a lot. It is one of the easiest things to do psychologically, though I need not tell you it is one of the most difficult things to do financially. But just as I have said in my own country many times, any nation that gives priority to all sorts of things above education does not really understand the importance of education. In the allocation of scarce resources of all kinds, more has to be given to education. May I add that just to double, triple or quadruple teachers' salaries is not enough. A lot of teachers are not worth what they are paid now ! But a nation has to give the kinds of rewards and sustenance that make it possbile for teachers to live decently and grow and be the kinds of people we want our children to learn under. So just doubling the salaries is not enough.

Education should be the full use of the organism for every one, just as medicine is the full understanding of the organism. But they should exist for all. This is very difficult because it takes us into other areas. It is not just the question of having the money to pay a doctor, but having enough doctors to call when you are ill. It is even more complicated, because we have barely begun the task of prevention. Medicine long consisted of doctors giving you some kind of cure after you became ill. Surely mankind can use its intelligence to prevent trouble ! So, these problems involve vast social programmes. I refer also to mental health, because one is sicker with a bruised psyche than with a broken limb, though this has not been

What should be the curriculum ? The curriculum of educating for the life that is here, that is changing, and that will change ever more rapidly. What should be the curriculum of higher education toward which higher education should address itself, if it deserves its name and performs its role ? I am not thinking necessarily of new courses or papers or departments but the frame of reference for every paper, for every lecture, for every teacher, for every student. This is the kind of ideal that Gandhi had when he brought in basic education. These matters are basic, absolutely essential, and I would suggest that in education for humanity the frame of reference of the curriculum should include four areas :

The first I would call *human needs* and these are basic. Human needs in relation to man being a member of the animal kingdom, if you like, a physiological organism, and without these needs indeed man cannot survive. So this is the survival level. And in our schools, homes and in our communities – not to say in our class-rooms – these are some of the tremendous problems which we are facing and must work toward. I have used these same words to young men and women in the United States because they need to hear it just as much as you. All of us in this world must work on these problems or we will perish. Some of them are not new problems. It will not surprise you that I put 'War and Peace' at the head of the list. Mankind has not done very much about that except make war more destructive. Total war means the total destruction of a total way of life. I do not know whether you know that this age in which we are living is the first time in Human history when it is scientifically possible to destroy everyone. There were always limits to destruction before; there are none now. Total war has only one alternative – total peace. But you cannot get it all at once – you have to move towards it. We talk about war and peace often but people do not think about it enough. It threatens every country, including India, and we must think about it, we cannot shelve it. Cannot mankind be rational enough, intelligent enough to do something about this ?

Then at this survival level of human needs we have got to do something about food and other basic necessities. It may surprise you that I am not talking about learning how to grow enough food because that is relatively easy. What I am talking about is food and other basic essentials handled in the area of profit and loss, because as long as they are, a lot of people are going to go without and a lot of others are going to hoard. This is a massive problem towards which we have made very little progress. We must similarly think of disease. I could talk about this for hours but will not. The diseases I am considering will not be routed unless we work on them together in an international sense. Every piece of information that any one country gets or any one individual gets must be shared with the world – because disease is a global problem. It will not surprise you that I add to this list of human needs for survival the 'Population problem'.

recognised until recently. Again, it must be a world-wide and nation-wide programme.

Third on this list of human rights is a very subtle and a very dangerous area. I call it 'Mass Communication'. I am talking not only of technology – this speech is only being tape-recorded, but other microphones can have national, indeed international, hook-ups. I refer particularly to the psychology of communication. It has amazing potentials, and education is already beginning to use mass communications. But like so many things it can be used for evil and we have had a startling demonstration in recent history – I am referring to Hitler's Germany – of the full use of technology that was available and of the psychology of appealing to the unconscious – saying you are superior, therefore you should do this and that. All of us fall prey to that song very easily. And of course it is frightening because we believe in the freedom of speech, a very precious freedom we should preserve. But the freedom of speech is one thing, the freedom for me as an individual, for each one of you to think as you wish and to speak as you wish. A licence to speak into a microphone, however, when sometimes lacs of rupees are spent for assistance in knowing exactly what to say to people in terms of psychology, – how to sell something, how to move them towards War – this human voice multiplied far and wide, is another matter.

The freedom of speech should not mean the licence to manipulate people – not as you believe, but as you wish to manipulate them for one reason or another. Because as I am talking to you just with my tiny human voice in this room, because this is not being broadcast, my voice cannot travel far – there is a limit to my communication. People are like sponges or blotters, and can take in what they want to and no more. But if my voice is aided by technology and psychology to tell you things that you want to know though not true, this is not freedom of speech. This kind of control is very important, and one of our more basic human rights as human beings is to have our privacy left intact. Any invasion to our privacy is indeed very serious.

In the U. S. there is a Pure Food and Drug Act, which incidently India needs badly. What this Act does say is that when you buy a bottle or a tin of food or a jar of medicine it will not poison you. You have a human right to be kept free from poison, from adulterated food, for instance, because it is recognised that though we are educated we are not able, tin by tin, to know whether wh... ...wards wi... that is harmful or not. But for some reason it has been ... think of disease... we are so intelligent that what we hear through our ears ...diseases I am consider... no one can poison us. We must be protected from the in an international sen... spread through mass communication, though at the gets or any one individ... ...ish the freedom of speech.
disease is a global problem... curriculum is the *human arts*. These are the things human needs for survival th... living. This is, after all, what humanity and

the humanities are about the stretching of the mind and soul and the emotions. Here we have beauty and ugliness and creativity and it is always simple to say these are man's expressions. They are, but expressions of what ? All of his hopes and his fears, his black moments and his bright moments; it is about the heroes and the villains, the strong and the weak. Yes, they are man's expressions, not only of human life as he knows it but also the life as he would like to know it or dream about it. Here we have such things as colours on canvas, the texture of textiles, forms in wood or stone, sounds that shiver spines and words that evoke all of humanity. Yes – painting and sculpture and dancing and music and all literature.

The important thing about the age in which we live is that these arts are no longer reserved for the elite, the aristocrats, the people who live in courts, or serve the temples of worship. They should be for the people, and somehow we must share and spread not only the appreciation of the arts but their performance; we shoul l shift them from the elite to the masses without diluting the quality, though the quality will be different. It is extremely important that we make the arts of life as natural to the growth of every child as eating. But expressions will always be personal, intensely personal, and any effort to use the arts as public propaganda is an assault on the arts. So we have the personal expressions and much will get into public museums and concert halls, but for every person going to museums or concert halls it is a personal response. I think this is an extremely important person–to–person aspect of life today. Person–to–person, and within it lies symbolism and meaning of one's response to the universe. This is the only true international language we will everywhere find. We are already finding lines of communication within the arts.

The fourth area in my curriculum for human life is *human love.* This is not only what makes life worth living; but it is, in fact, the *worth of life.* It is the essence of being. Human love is an idea that has been abused and misunderstood, and perhaps never yet fully understood, because so infinite, so deep, so real. I do not know how many of you know the Greek word ' ethos ' – the central way of life of a people, of an ethnic group. This is the core of their value system, generally of their religion. I am talking about what should be the ' ethos ', the way of life of any people that wants truly to be human. Another Greek word is one kind of love – ' agape '. In English we use ' love ' for anything – I love somebody, I love to go walking, I love the cinema. We use the word too broadly. But the Greek word ' agape ' refers to what is called the love of all humanity. It is the full realization that you are a part of global humanity and they are a part of you. This is not a person–to–person expression so much as it is heart–to–heart.

The central ' character ' in the Chinese alphabet happens to be one of the easiest to draw. It is like a tree and couple of lines underneath. One cannot exactly define a Chinese character for it is a picture of an idea. But the ways in which this character, called ' Den ' are defined are

'fellow-feeling', 'man-to-manness' or 'human-heartedness'. In any civilization that has this idea central to its ethos one sees the social ethic. It instituted this idea because it believes in people. This is the Greek 'agape' – love – though not the romantic love of a man for his wife. It is the deep broad love of mankind, not in mere words easily mouthed – but a relationship that people really feel and act on as they build their institutions.

The Greek word for another kind of love, 'eros', is just as important. This is, of course, intensely personal. This perhaps, is not just person-to-person or heart-to-heart, but is life-to-life. This is a kind of love we find between husband and wife – if it is real love–and between mother and child; father and child, or brothers. This is *kinship*. It is very personal, a joining of lives in its most intimate sense. Now, my friends, I have given quite a curriculum of broad areas, but these are the things it is going to take to be human. This is what must be in our curriculum of life, and to effect it we must also understand some of the great movements that are going on today in human society. These great movements can be destructive or constructive. How often it has been said that fire is both friend and foe! The same thing has been said about the nucleus of the atom; within it lies total destruction or total construction. Some of these movements have just as great powers of hurting or *healing*, for instance, in the movement all over the world from the elite to the masses, politically, economically and socially. To construct is moral and must be done. May I say that the masses can be just as stupid as the elites, just as blind, just as tyranical – and they can be a lot dirtier and noisier !

Let us not put any hal [illegible]
sharing the good life, I [illegible] believe in people
good life – each one of them. [illegible] as they live the
to be wonderful as we take privileges away from the elite and make them
available to the masses. Why did the aristocrats put walls around their
parks and their paintings – because they said the masses could not appre-
ciate and understand them for *one* thing and furthermore, they would
scribble their names on them. Now, however, all these things are becoming
available to the masses; the masses are beginning to understand and to
participate. So this movement from the elite to the masses is largely good.
In a way it makes everyone part of the elite. Connected with this shift is a
related movement from the private to the public. I hope there will always
be areas of privacy. But you can no longer own a great deal of land for
yourself just because you like the space – you do not like neighbours too
close. But who can afford this luxury ? Not many people, similarly, can
afford to buy or to keep very expensive paintings. Much, thus, is becoming
public. But can we keep the standards up ?

Another kind of movement is from the irrational to the rational. There are many kinds of irrational, some of them all right, but I am referring to

explanations of things that go on in the world, largely superstitious. We did not know any better, we did not know how things really worked. And now we are well on the way to give a rational – a scientific – approach. Let me give you an example: an Indian friend of mine, a young man, down Hyderabad way, told me of the tragic death of a little girl, a cousin in his household. She died of diphtheria and he said, the entire household, with the exception of himself (he had been to school), said it was time for her to go. He said, " I am angry to the bottom of my feet because I know diphtheria can be cured or prevented, that this girl's life could have been saved". I could give you many other examples, but as we look at the problems India has, we see that most of them could be solved rationally – scientifically.

Finally, one of the most exciting movements going today all over the world is ' an end to exploitation '. Human beings should not be permitted to exploit other human beings and must always watch the tendency–but by and large, all over the world exploitation is on its way out. As it is going, however, what is coming to take its place ? ' Manipulation ', and this is much harder to get rid of–it is probably much more dangerous. So everyone is allowed to go to school, because nobody should be exploited or denied this privilege. That is one thing, but what they are going to learn in school ? Or, if everyone is going to be allowed to vote, are they going to be manipulated in that vote ? I do not think manipulation is necessarily a bad thing–every parent, every teacher manipulates. But " manipulates how and for what reason? " This is the crux of the matter. Those of you who teach are going to manipulate, but if you manipulate in order to make children develop their *own* ideas, this is a good kind of manipulation. So, again, do not think that as exploitation vanishes the world suddenly becomes a paradise. We have to watch for this new danger of manipulation and use it for the right reasons.

I do not know how many of you are teachers in this room or how many are going to be teachers in the formal sense. Many of you, I am sure, are; but *all* of you are going to be teachers in other ways, in an informal sense, in your homes and communities. The major role of teachers is to push out the cutting edges of understanding and doing. This is not easy, for if you are hired in a school system you are supposed to get everybody moving–but if you move too fast you may be fired! I know it is not easy. But if you do nothing, if you sit back and do nothing, you certainly are not worth your salary or your citizenry.

You are going to be teachers and should push out the cutting edges of *understanding and doing*. I want to underline the last idea because we have a lot of talk in this world and not enough action. These are very large questions, and I thought for a moment whether I should talk about them; but decided that you will understand what I am saying *because you must understand*. You are living in this world and you must understand not just what I am saying today but all human life problems. If we do not think about " things and try to understand ?" ... none of us is going to survive, let

have a better life. These problems of war and peace and population control and everything else that I have been discussing are really in the hands of teachers, not politicians.

These things are going to happen or fail to happen in the homes and classrooms of the world. The famous Chinese Philosopher, Lao Tse, said many things which applied to teachers, for he was always talking about indirect leadership. There is one phrase I shall never forget that to me describes a good teacher : " If the sign of life is in your face, he who sees it will respond to you ". In other words you are a good teacher. If the sign of life is in your face, it can only be because you are really living the life you believe in-not only for you but for others. I will close with this last though – we are discussing your life, your responsibility and your challenge.

Affirming Ancient Values of Self-Discipline

K. M. Munshi

Today the problem before us is how to adjust the values and disciplines of our culture with the demands of a fast-changing, technological civilization. A conflict has arisen between modernity and tradition. We are torn between the wind of change which is blowing mercilessly upon us and our inherent cultural tenacity.

Overpowered by an oppressive sense of the present, we are often swept off our feet. We become obsessed with the idea that a big new world is before us; that no age has undergone the experience or faced the challenges that we are doing; that the salvation of India began when the Bhakra dam was built; that all problems were solved when some important personage proclaimed some ' ism ' from a public platform.

This obsession creates the problems of the day. Sometimes it produces mental aberration. We lose our sense of historical continuity. Every important political pronouncement is declared to be historical; every election, epoch-making. Every man enjoying power, position or publicity, becomes a hero to be offered the homage of the day.

Everything is big—growing bureaucracy, galloping technology, advancing science. Governments are big; so is business. The bigness of things has invaded literature in the shape of mass production of ephemeral value. The Press is being given over more and more to bigger sensations, to advertising bigger crimes and scandals, to bigger entertainment and amusement. The cinema and the novels, not be left behind, are big with sex and violence.

We are so overpowered with this bigness that we have no patience to ponder over the dignity of character (*Satyam*), the richness of love (*Shivam*), or the beauty of a rich and fulfilled life (*Sundaram*). We have no time to develop a sense of proportion, much less to contemplate on things and deeds in their intrinsic value.

Even the Universities, which are traditional homes of discipline, are growing bigger like service-stations for the current needs of society. Eminent educationists have spoken disparagingly of the changing shape of modern education. Not unoften have they characterised the educational profession as lacking in quality, thoroughness, seriousness and integrity.

Not being trained in the art of self-discipline, the modern educated man is an unfulfilled man with no urge for a beautiful life.

A beautiful life is not a life of riches or comforts. The life of many of our rich men is anything but beautiful—ugly, morbid with passions and frustrated, because of a ceaseless craving for pleasure. On the other hand the life of many members of the middle income groups, living in austere poverty is more often devoted to learning and service, lived in harmony and love and sometimes in beauty.

Such a life is possible only if we develop an awareness of continuity with the past by developing a livelier sense of tradition and of the experience gathered by our ancestors.

Then alone we can stand unafraid before the rapidly growing bigness of our technological civilization and reach towards a balanced life of modern efficiency and ancient beauty.

Then we should not be staggered or hypnotised into believing that we are making a new world or that we are bringing peace on earth by hypnotising speeches or formulas.

Then we will realise that human nature has remained the same and will remain the same till it is transformed through affirming the values of our culture in our individual and collective lives.

Then only will a proper adjustment between the civilization of the day and the past genius of our people—social, moral and spiritual—be brought about. The affirmation of ancient values is not merely a matter of words. It is a purifying process of the body and the mind which is compressed in a significant word conveying the basic value of Indian culture : *Tapas*. " *Kaayendriyashudhih tapasaha* ", says Patanjali. *Tapas* is the process of purifying the body and the mind. That a man becomes a true *Brahman* only when he has undergone this process—" *tapasaa Brahmano jataka* ".

" Worship of the gods, of the learned and the pure, of the teachers and the wise, cleanliness; conformity with the rules of nature; sex-control and non-violence—that is the *tapas* of the body.

Speech which hurts no one and yet is truthful and beneficial, together with sacred recital—that is the *tapas* of the speech.

lived without an active sense of this *tapas*; for, it purifies both the individual and the society.

Tapas is not dwelling in a cave. Nor is it giving up food or the affairs of the world, not torturing the body. It is–*Bhaavasamshuddhi*, the training which enables us to conquer greed, hate and fear, to sublimate our passions, purify our attitudes and emotions, and re-cast our personal relations in the framework of understanding and love.

It is *tapas* alone that brings us the discipline of the intellect, the emotions and the animal instincts in us, as well as the altruisation of social instincts. It is by it that we will be able to balance the claims of change against the need to lead our own way of life.

Tapas is not only for the saint; it is something which has to do very much with worldly life. It is one of the central values of *Bharatiya Vidya*. Everyone in his own life, in every experience, small and big, can invest his attitude with beauty.

We should have a clear idea of the alchemy which *Tapas, Bhaavasamshuddhi*, can perform in ordinary life. How can it be performed ?

One can look upon the father as a tyrant, or like *Shravan* look upon him as divinity; upon a wife as a biological counterpart, or as a worship-worthy *grihini*, presiding deity of the home; upon a husband as a wicked slave–owner, or as a deity; upon a child as a tiresome brat, or as a *Balagopal* to be loved and worshipped.

A student can treat his teacher as an enemy to be baited, to be jeered at, to stage strikes against, and thus destory his own self; or he can look upon him as *acharyadeva*, treat him with reverence, sit at his feet and absorb whatever learning he can. In the same way, the teacher can look upon the student as an irrepressible nuisance which he is paid to lecture to, evincing as much interest in him as in a co-traveller at a railway waiting room, or treat him as a ' spiritual son ', look to his needs, bring to him sympathetic understanding and inspire him to greater effort.

One can look upon a political office as an instrument of personal aggrandisement and enrichment, or as *Sri Ramachandra* did, as a sacred trust with which one is charged. One can revel in riches, evade taxes, roll in luxuries, deal in black–market, build palaces, run motor cars, or treat himself as *Daneswari Karna*, as a trustee for the welfare of others.

Tapas can affect the social structure much more effectively than the social and economic devices of the Welfare State. You can treat marriage as a biological accident or lift it as the unity of souls associated with *Vasishtha* and *Arundhati*. You can treat the family as an economic burden to be grudgingly borne or like the *Pandavas* cheerfully accept it as a training school for self-sacrifice, mutual understanding and love. You can treat your caste

as an exclusive tribe to be assisted at the cost of others, or as a larger family to whom you extend your sympathy and help from your own resources.

In the same way, *tapas* can enable us to look upon India as an undeveloped country with an explosive population or as *Bharat Mata*, the Motherland of the Spirit, whose children we are, whose rivers and mountains we worship, whose Constitution we cherish and for whose independence we are prepared to die.

We can look upon the world as a cauldron of restless men and women, or rise higher and attain the sublime vision of seeing God in all and all in God.

This form of *tapas*; *Bhaavasamshuddhi*-does not make us blind to realities.

We are free to take the first path; look upon realities as ugly things and reach the goal of frustration, cynicism, heart-breaks and despair, and create a hell for ourselves.

We can also take the path of *tapas*. Knowing full well the realities for what they are we rise above ourselves, convert realities into things of beauty and find fulfilment in our lives–in short, make a heaven of this earth.

The second is the path of true *tapas*. It is the secret of the masters who have built up its immortal structure.

Let me re-define *tapas* as I understand it. It is essentially the process which progressively enables us to eliminate fear, greed, lust and hate in all that we feel and do, and infuse elements of perfection in them, thereby transmuting them into things of beauty.

This *tapas*, this *Bhaavasamshuddhi*, is not self-delusion nor a subjective attitude. It has the miraculous power, if we have the necessary faith, of materialising the beauty that we cherish. If our *tapas* is concentrated, as was the *tapas* of our *rishis*, what we believe to be beautiful, will in the end become beautiful in fact.

You Shall be Our Witnesses

J. Paul Leonard

A Golden Jubilee is always a happy occasion, for it brings back many pleasant memories of years of successful effort, and any institution which survives and thrives for fifty years deserves the accolades reserved for the heroic and successful. I join with your many friends and students who send their greetings and best wishes on this very special occasion.

During the past fifty years many students have been graduated from the Shreemati Nathibai Damodar Thackersey Women's University. They not only carry with them your approval of their academic success but they are permanently endowed with the nature and quality of your teaching. The public will know your work best through their lives and they will become your witnesses. This places a responsibility upon the University to do your job well, but it also puts a responsibility upon your graduates to represent you fairly and to show before all with whom they come into contact, the virtue of their education gained by the virtue of your teaching. For this reason I want to address the rest of my remarks to those you have taught. In doing so, I want to indicate to them the meaning of bearing witness for the S. N. D. Thackersey Women's University.

To the Graduates :

I write to you today as graduates of the S. N. D. Thackersey Women's University, no matter when you received your degrees, and in doing so, I want to challenge you to be a fitting representative, to be the University's witness. Witness for what ? Witness for the teaching and the way of life you learned at the University. This is no easy challenge. A directive to perform any noble task is difficult to accomplish at any time. The diploma you carry implies that you have grasped the principles which this University upholds. Those who have taught you shall remain to teach others; they will be able to go with you : you will go your way alone. They, therefore, send you forth to be witnesses to demonstrate to all men the values the University and you now share.

This will be a grave responsibility, for you are entering a society where you are in the minority. You are joining as juniors that group of leaders who assume important duties. Let us consider together for a few moments, two questions : (1) What do you face; and (2) To what will you bear witness ?

The first thing you face is a marvellous but mysterious world. You find confusion, hatred, misunderstanding, self-pity, and ignorance. You feel pressures to join the unthinking mass. You find despair and loss of hope.

But you also find greatness and beauty, sacrifice and courage. You will find murderers, but you will also find Florence Nightingales, disregarding personal comforts and dangers to minister to the needy. You will find those cursing their luck and handicaps, wanting to break the world apart. But you will also find men like Beethoven, writing the Ninth Symphony even though he was deaf, or Pasteur, stricken with crippling paralysis at the age of forty-six, yet driving ahead to build a basis for medicine; or Milton and Al-Ma'arri, writing poetry even though they were blind.

But those are the great among us, you may say, I am not of that cloth. Very well. While you will find those who will cheat, those who will take from you all they can get, and who will not serve men without profit to themselves, you will also find noble character in daily life. Let me tell you the story of an unknown Lebanese boy who served without any reward except the inner satisfaction of serving. Several winters ago my wife and I were caught in the snow near Laklouk trying to climb a hill in a car without chains. A car driven by a young mountain boy approached us and offered us one of his chains which he removed from one wheel. After an hour of driving and pushing the car up the mountain, we arrived at the top. After the chain was removed, a friend in our car offered the lad a generous bill, but the lad refused to take it. He put the bill in the lad's pocket, but the lad removed it and gave it back. Our friend then put it in the seat of the lad's car and ran back to our car twenty meters away. The lad, seeing the money in his car, took it and chased our friend up the hill to return it. He had served a man in need, he said. His pay was his good deed. I shall never forget this service on the part of a lad who needed the money. There is beauty and greatness in human life everywhere, if we are only willing to look for it.

Yes, life is mysterious, and the older we grow and the more we know the more mysterious it becomes. The Universe is so vast and so complicated that it cannot be comprehended by anyone. Our world would be small and inconsequential indeed if our feeble minds could understand it. But we face the startling realization that when the truth is known, knowledge is more marvellous than the superstition. Man's early notion of the earth being square and riding on the back of an elephant is feeble, compared to the truth now known about the solar system. Certainly in the unfolding of the mysteries of life, there is no place for either despair or dogmatism.

The second thing you face is propaganda. You will find it about you everywhere, in the press, over the radio, and in the conference halls of the world. He who uses it means to persuade you to his position by giving you only the information he wants you to know. But propaganda is more sinister than this. When Mr. Nehru once spoke to a group of students, he told them that " Propaganda aims to reverse the processes of the disciplined mind. This is deceit. This is sabotage of one of the greatest sources of human advancement – a disciplined mind. "

When I think of the remark of Aristotle, that " All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth; " and when I see the endless barrage of propaganda poured upon us today, I realize the great clash of two powerful foıces – education and propaganda. Yes, you will frequently face this antagonistic force, using methods at variance with all you have been taught.

In the third place, you face the pull to waste your time. Life is a succession of choices. Shall I stay up late and study or get more sleep ? Shall I read another book or loaf under the trees ? Shall I run with the crowd or enjoy the solitude of literature ? As far as intellectual growth is concerned, after you leave school you are your own boss. Oh what a responsibility that entails! Freedom to choose was the thing you were seeking even before you came to the University. After graduation you haven't had the pressure of classes and tests and teachers to aid you make the decision on how to spend your time. The pull for wasting your time is greater outside the University than within it. You will have to choose how to use your own time wisely and in doing so sacrifice one thing for another.

May I pause to inject a word of advice : Young people today tend to exaggerate the value of being gregarious, of always being with a group. They thus shrink from being alone. They have not learned the joy of solitude. No one wants you to become an ascetic, for by experience you gain understanding, test your decisions and develop judgement. But neither do we want you to forsake the well springs of wisdom which come from contemplative thought, free from the din of the crowd or the communality of the group. Wordsworth used an apt phrase to describe the great contributions of men in solitude. He called them " the harvest of the quiet eye ". Darwin, working twenty years in a little English garden; Edison, working a lifetime in a small and poorly equipped laboratory; Ibn Khaldoum isolating himself for four years in a castle to write his Prolegomena. Think of the contributions they made – harvests of the quiet eye.

Another who might treat this same subject would mention other conditions of life to you. Let me speak of only one more. You constantly face the possibility of failure and the despair of *those who have failed. Failure* is both internal and external. It is both of the spirit and of the act. The

world has often considered martyrs a failure, especially the contemporary of the one who gave his life for a cause. But how false public opinion can be ! An act may be unwise. It may not achieve its intended purpose, but it may not represent failure. It may only be a losing battle in a successful war. The one who judges his failure by an individual act will lose his will and courage, and the one who accepts without analysis the judgement of his peers will break his spirit. Not as the world judges, but as standards of value dictate is the criterion. The only true failure is the loss of your own will to succeed, to try again, to overcome the error, to compensate for the handicap.

You will find around you those who despair for lack of success to gain their ends. Some of these ends may be ruinous to society – a Hitler, a Genghiz Khan, a Captain Kidd – pirates of human life and property.

Others around you will blame their lack of success on bad luck, on oppression by others, or on the star under which they were born. This universal trait of man started with Adam and Eve. You remember Adam said the woman tempted him to eat the forbidden fruit, and Eve complained that the serpent beguiled her. The Greek dramatists saw the causes for the downfall of their characters outside themselves, but Shakespeare restored the sanity of men by portraying man himself as the cause of his own failure :

> " The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings. "

Underlings indeed, beset by fears, thriving on persecution complexes, brooding over being slightly hurt, day-dreaming, creating a world of make believe. Yes, you face these characteristics in others, and you will see the havoc they have wrought. You will even be tempted to adopt them yourselves, because they are far too common in life to be avoided; but if you do, you will fail in spirit, and this failure will be a fatal one.

These things you find in life. You cannot avoid them. But while you were at the S. N. D. Thackersey Women's University, you acquired certain inner resources with which to meet them. But let me warn you that these resources you gained are entirely inadequate unless they are renewed regularly. The tragedy of life is the man who starts with a full well and then neglects to replenish his supply. He soon finds himself dropping his bucket into an empty well. No, you cannot constantly draw from an unreplenished supply of knowledge and skill any more than you can continue to draw water from a well left unfed.

Let us review briefly, then, before we part, some of these resources you have gained at the University, some of these standards and values to which you bear witness before your fellow men.

First, you have acquired knowledge. This within itself is a great source of power, for the man who knows is more helpful and more secure than the one who is ignorant. Think of the great burden men carry through superstition and lack of knowledge, of the great fear they have when they depend

upon luck and the turn of events. On the contrary, the bridges we build, the cars we drive, the airplanes we fly, the diseases we cure are all the result of knowledge, of the great search of men seeking to explore the unknown. When a problem arises, the unknowing man tries all the schemes and cures he knows, and if he fails he either lashes out violently at whatever he blames for his failure or he resigns himself to despair. While, on the contrary, the educated man brings all the knowledge he has to bear upon the problem, and when this is inadequate, he searches for more knowledge. While attending the University, you have acquired a reservoir of knowledge, enough to begin your career. With experience you add judgement and foresight; with perseverance you replenish your knowledge; and with courage you apply your learning to the problems of life. You will bear witness before your fellows, then, of the power and value of knowledge.

Second, you have disciplined your mind. I heard a friend once say that " the true beginning of wisdom is the desire of discipline ". Discipline in this sense does not mean a slave to an idea nor discipline as the soldier thinks of it. Discipline in the correct sense is an inner consciousness of the need for order, for logic, for patience to follow the proper processes of thought coupled with the motivation to attain mastery. During the years, I have heard most of the great voices of the world and many of the great instrumental artists. Their mastery did not just happen; it was the result of talent disciplined to perfection through endless hours of work, and patient cultivation of an ardent desire. Once when I heard Fritz Kreisler play, a '*D*' string broke on his violin. He did not stop, apologize, or curse his luck. He transposed the music and finished the number as if nothing had happened — a rare combination of discipline and skill.

The disciplined mind makes wise choices, because he knows how to use his mind for study and research, for selection and application of appropriate knowledge, for selecting the proper tool for the job at hand. But he knows also the balance to be maintained between work and play, between solitude and crowds, between devotion and gratitude; and he has chosen a manner of intellectual expression and development which he will not forsake for lesser values.

Yes, if you are to reflect another characteristic which the University cherishes, it will be the quality of using a disciplined mind as you approach the problems of life. To the value of this quality in social advancement you will bear witness.

In the third place, you have acquired a standard of values. What you live by, you are. What a tiger eats becomes tiger; what a mouse eats becomes mouse; and what a hero eats becomes hero. But some will say I don't want to be either a tiger, a mouse, or a hero. Very well, your teachers do not ask you to be these things. But you cannot escape the appeal to live your own life in a beautiful way, to have the kind of opinion of yourself that you

will not want to live an ugly life. To live a beautiful life, you must have principles for which you stand and by which you guide your choices.

Some call this philosophy; some call it taste; while others call it God. By whatever name you call it, the one who lives the beautiful life differentiates between the good and the shoddy things of life, like the tailor whose touch can tell a fine piece of cloth, or an artist whose eyes can select a good painting, or a musician whose ears can detect the slightest discord. Their skill is their inner resource. They do not need to depend upon others. This skill is not based upon rules and codes, but rather upon an inner consciousness of discrimination gained by years of study and experience. While you attended the University you started on this course. Teachers have not dictated actions to you, but rather they have given you knowledge and skill. They have taught you how to make your own decisions. They have given you a taste for goodness. They have taught you to obey something inside yourselves. These are gifts superb. With them you can walk comfortably with the best of men, revolting against vulgarity, dishonesty and abuse. This inner self must make a place for the welfare of others. Personal ambition which finds its realization at the cost of the well-being of another is a mockery of justice, and the pursuit of it is a living lie to the values you have learned. The trial of your learning will come when your standards of value clash with the pressure of popular discord. But if your devotion to these values is going to stand the test of experience, you must enter the realm of daring and courageous self-sacrifice. Live with your fellowmen, acquiring their respect without losing your values. For the acceptance of these standards of value, you will bear witness.

In the book by Vincent Cronin entitled THE LAST MIGRATION, the author describes the plight of a camel he saw grinding opium seeds in a small village in Iran. With blinders on his eyes, he walks around all day in a circle. Cronin says of the camel, "He walks through life without advancing a step". What tragedy to walk through life without ever taking a step forward! There are many who do, but you need not do so. Life is not something you find; it is something you create. The same is true of an opportunity. Be not like Dickens' Macawber, always waiting for something to turn up. The deepest joy in life comes from taking hold of an undeveloped situation, seeing possibilities in it and getting something done. Seek such opportunities and carry to them the knowledge and skills, the standards and values, the way of life you have learned at the S. N. D. Thackersey Women's University.

When those with whom you work judge you, they think of the University. Its light shines through you. It may start with only a little light, but as it increases in intensity, it also increases in power to guide men. You are the University before men. May success attend your way.

Scientific Humanism With Special Reference To India

NIROD MUKERJI

Let us make it clear at the outset that any concept of man will remain incomplete, incoherent, and inexplicable unless we look upon him as the product of evolution and which has not come to a halt. Any attempt to eternalize the concept of man will end in a false doctrinaire, however sophisticated. This man whose image we have been continually searching since the dawn of civilization has continually been in a state of flux when viewed against his biological and social history. If his biological evolution has entered a blind alley, his mental and social evolution have only begun to take to new directions. *Homo sapiens sapiens*, the modern man, as distinguished from *Homo sapiens fossilis* – those man-like creatures which we only find in fossilized state, came into being somewhere about 100,000 years ago. Before him there existed other races of men who not only knew how to make fire and contrive crude tools of chipped stone but evidently had their cults and rituals, possibly they possessed articulated speech too. But they have grown extinct. Only the species spearheaded by the modern man has survived. By virtue of his nimble fingers he can manipulate to an extent beyond the ability of any other species of animals. He has made use of his mental endowments like thinking and imagination, often mixing them up, though; and with his systematic speech he can convey message.

These bodily and mental facilities have paved the path for man's wisdom growing at rapid strides with the passage of time. But the benefits derived from the cumulative wisdom were not equally shared by all. Some drew on the assets heavily; there grew the priestly class, the headmen and monarchs, who gave a shape to the social order benefiting them more than to the rest. In this game of living, at any rate in the historical period, only a few were the winners, the vast majority were the losers, almost always they remained dominated and exploited and were deprived of the fruits of growing knowledge. However, the latter were not in a mood to perpetuate their loss as they came to realize their position. There ensued man's struggle to establish his image– not of a few but of the many. With the passage of time the number of those

who asserted for active participation in this grand game of living continually enhanced. This awareness of the need to assert received impetus from various sources. For instance, man's expanding universe of wisdom, his assiduous but pliable nature, manual and physical dexterity, his depth of feeling and above all, his unique capacity to look inwards and many other abilities have gone into weaving the fabric of the concept of man. None of these strands can be depicted in isolation from the rest. Nevertheless we do sometimes separate the strands for a closer scrutiny and thus have grown the disciplines of arts and humanities, science, philosophy and religion. One of these strands which we shall presently discuss is humanism.

Humanism stands for man's faith in wisdom. If religion may be described as man's faith in god as the redeemer, humanism stands for man's trust in himself to redeem himself from his ignominious past. Inception of humanism, like religion, lay in man's natural inquisitiveness to gain insight into the universe, in fostering the finer feelings in man, and in moulding a pattern of human relationship based on understanding and consensus rather than by force and coercion. But the resemblance between humanism and religion ends there. The initial objectives, though were very similar, the means unobtrusively have grown divergent. In fact humanistic ideals had to struggle to maintain their identity lest these were lost in the swamp of religious faith. For instance, a life of good conduct in most of the established religions is inspired by the nebulous if not imaginary consequences to follow in the next world or in the next life, whereas humanism lays stress on good conduct for the obvious consequences to follow in *this world* and in *this life*. Knowledge is not lost in idle contemplation or in the maze of verbal logic, it is essentially a tool to impart strength in man to solve his innumerable problems-material, cognitive, ethical or aesthetic. Its specific appeal lies in *now* and not in the unpredictable future. It is this fact which has bestowed upon man an immence confidence and this way humanism has made a definite contribution to the elevation of man's stature.

Historically speaking, humanism represents the third phase in man's unceasing struggle for releasing himself from the bondage that hindered his free expression. The first phase commenced when man endeavoured to gain political freedom from the coercion by the few of the many. We do not know when, where and how the first political battle was fought. A very few like the rebel Thracian slave Spartacus made history, but the blood of unknown millions lies mingled in the dust of the civilised countries all over the world. Happily, this first struggle of man for his emancipation seems to be approaching an end. Serfdom, feudal monarchy with absolute power, dictatorship of the individual, colonial repression and all the bestialities that go with these are losing their sword and mask.

The second war centered round economic freedom – and political freedom would mean little without economic freedom. Here it appears we shall have to fight many more battles before overcoming the obstacles. It is an axiomatic

truth that man's material progress starts with a minimum of economic freedom. There is yet a third kind of war waged by man and it is : seeking freedom from the fear of the unknown. Humanism as we understand it today particularly stands for this kind of freedom.

Humanism is a broad-based concept that has emerged from one of the earliest pronouncements on the subject, viz., man is the centre and sanction on this earth. Apparently this laid a tremendous responsibility on man to look after himself while relying solely on his native endowments. There was a span of over two thousand years between Sophocles when he wrote :

" Many are the wonders of the world
And none so wonderful as Man, "

and a rural poet in Bengal in the nineteenth century as he sang : above all the truths stands the Man and none above Him. Yet both had experienced a similar ecstacy in recognizing man's significance on this earth as did Socrates when he exhorted to the people: 'know thyself.' The essential core of humanism is a moral conviction based on the belief of the uniqueness of man distinguishing him from the divine on the one hand and sub-human on the other. As a postulate, humanism looks upon this world as complete and dynamic. This does not mean that he looks upon this planet as isolated and severed from the rest of the universe. On the contrary, by recognizing the fact that we on this planet constitute only an infinitesimally small constituent element of the universe, gives man due humility which was lacking when indignantly he refused to believe that it was the earth which rotated round the sun. The humanistic way of thinking avoids both theistic faith and philosophical nihilism. The world need not be conceived as being on the mercy of a prime mover responsible for introjecting meaning into it. Truth and falsity are not ordained by a god-concept but dwell in man who is the centre and sanction.[1]

In a way, humanism is an ageless concept, it has always been there though the earlier nuclei of ideas remained scattered over time and space. Each time a man defied authority because of his genuine doubts against beliefs imposed upon him and which he considered as obstacles on his way to free thinking and barred his fullest expression, each time an individual felt convinced of the need of altering the ethical behaviour on rational grounds and rejected the imposed beliefs, a brick was added to the rising edifice of humanism. However, history of humanism, as of any intellectual movement in arts or science, shows certain nodal points. These are the historical epochs marked by the concerted activity of the path-finders. The Renaissance in Italy is recognized as a memorable epoch, a notable nodal point in the humanistic movement which began as a revolt from sacerdotalism and by questioning the doctrine, discipline and philosophy of the Christian church. Its platform was not authority but consent based on human knowledge. The first time the humanistic framework of ideas took shape was in the fourteenth century. It was a movement without a manifesto or an emblem.

History of the humanistic movement at its initial stage shows that it grew as an intellectual protest against clericalism. This in itself was no mean achievement. But it failed to progress beyond that stage or even generate universal appeal, and there are several reasons. Firstly, the process of disseminating knowledge had remained limited within a narrow sphere; and knowledge when is restricted soon grows inarticulate. It was presumed that the uninitiated in learning are incapable from benefiting from education. This of course was based on a self-contradictory logic. A minimum of education if nothing else at least opens the channel for intellectual and social communication. How far this channel may be utilized is a different matter but this is the basic requirement in any kind of social progress. The Renaissance humanists never pressed for creating a broad base of the educated mass of people. Secondly, the accumulating ideas in humanism remained limited to mere intellectual gratification. Humanists of the renaissance period relished learning in many spheres, but mental gratification or felicity is a matter of subjective consequence. It has its beginning in an individual and it also ends there. Intellectual appreciation during the Renaisance failed to organize itself to give an active lead to a socially beneficial movement. Thus the whole process of learning gave an appearance of intellectual luxury. This trend in the spreading of humanistic ideas through the means of humanities prevailed even in the last century. Writings of John Stuart Mill and Mathew Arnold in England or Rousseau in France represented intellectual rebellion. But hardly a voice was raised against injustice or cruelty to man that plagued the medieval Europe or in the post-medieval era. No voice was ever raised against slavery or poverty and no suggestions were forthcoming to ameliorate the distress of the common man.

The rise of science in the XV and XVI centuries found a ready ally in the liberal humanism and the latter in its turn was much benefited from the growing body of scientific methodology. If humanism rejected on principle any form of compulsion nor could science thrive if mental freedom was curbed by fear of the unknown consequences. And, historically speaking, religion thrives on this kind of irrational fear. If humanistic ideals proclaimed man as the centre and sanction, success of scientific investigations confirmed man's faith on his mental endowments and his abilities. Science and humanism both had to face the challenge of the established order of thought and belief but this only helped to instil courage in both the camps.

Humanism in the modern age has made further inroads in the traditional beliefs. While maintaining its basic principles, it has extended its orbit and in this respect it owes considerably to modern science. If the earlier humanism had commenced with the liberalizing of education, popularizing of the classics and disregarding the tyrannies of religious dogmas, it now stands to gain much from scientific knowledge and techniques. Accumulation of the scientific facts, rapid increase in the technological achievements coupled with the rising political consciousness in the masses have paved the path for humanism

brink of our understanding human nature, but the slogan stands : we shall overcome. A humanist like a scientist has the courage to admit that our knowledge is limited, but he has the aspiration to divulge the secrets of nature in future. However he feels no need för creating a mythical being to fill up the gaps in his knowledge.

Julien Huxley has said that the central belief in scientific humanism – evolutionary humanism as he has named it – " is that existence can be improved, that vast untapped possibilities can be increasingly realized, that greater fulfilment can replace frustration. This belief is now firmly grounded in knowledge, it would become in turn the firm ground for action. "[3] While the first part of the statement gives encouragement and reasonnable cofidence, the last part of the statement needs a closer scrutiny. It entails a specific psychological mechanism, viz., attitude which is responsible for creating that peculiar climate in our outlook, we call scientific spirit.

Since the days of Francis Bacon it has been held by common consent that knowledge in science will somehow spontaneously overflow into the domain of attitudes, scientific attitude in the present context. Time has proved this to be a false assumption. Attitude as a psychological phenomenon grows in the social milieu. An attitude essentially is value-oriented activity, quasi-permanent in nature, it is goal-directed act which is distinctly tinged with deeper feelings and emotions. Attitude towards God or death, in ethical or aesthetical judgement, towards rational sense, cannot change unless concerted efforts are made particularly at an early age.

A change in attitude can take place in three different ways. Firstly, by complying with the external demands one may make a show of a change in attidude. But *compliance* is like surface without depth. One's attitude may also change by the process of *identification.* This way a person may want *to be* like the person or a community whose manners or social habits he may have adopted. A person by undergoing formal scientific education, that is to say, by accepting what he has read in the text books in science and what he has heard from his science teachers, may profess to be a scientist with scientific attitude. This would signify his attitude not only in the traditionally scientific subjects in which he may have received training but in any other disciplines demanding scientific rationality. It is here that we find identification having its own drawbacks. Attitude formed by identification may or may not diffuse into other sectors. The attitude of the ' school scientist ' may not necessarily permeate through the life outside the school and the process of identification is liable to break down at other points.

There is a third way of changing social and personal attitudes and that is by the process of *internalization.* Here the individual takes up a new role because he intently believes it justifiable. In this case the actions are truly motivated by his feeling – an essential ingredient of belief, and the person acts as a free agent. Clarity in the understanding of the reasons for his

educand. It is the teachers' integrated personality, that is, concurrence between teaching and himself following the precepts, which counts the most.

Social environment though no less important than the teachers can be placed next because of its amorphous character. Here the educand is pushed and pulled from such diverse directions often contradicting each other that he should be congratulated for maintaining mental balance. However, in order to adjust himself he feels safe to leave scientific rationality within the premises of the school and adopts a different attitude at home which often goes by the euphemistic term ' ancient cultural heritage. '

The problem of initiating scientific attitude at the school level grows vast in the underdeveloped regions. Let us take the case of India. Literacy rate in this country is approximately one in four persons. And there is no assurance that all those who are literate will also have received a minimum of scientific education. Anyway, let us suppose that there are eight persons in a group randomly selected and who may like to communicate with each other. By relaxing the laws of chance we may find only two persons in this group minimally educated to take part in a scientific dialogue. Now, eight persons will have among themselves fifty-six channels of communication, for instance, *a* can converse with *b*. .*h*, *b* can talk to *a* and *c*. .*h*, and so on. Out of these fifty-six channels there will be as many as thirty channels through which no scientific information can flow since the six persons are illiterate. To them any scientific explanation of an event or a phenomenon will remain incomprehensible. In addition there will be twelve channels dead for our purpose since six illiterate persons cannot communicate scientifically valid information to the two literate persons. Further, there will be twelve one-way channels where one of the two scientifically informed persons can communicate to his illiterate fellow beings. In this case however there can be no exchange of opinion and the scientific conversation will be like one-way traffic with doubtful outcome. Finally, there will be only two cases out of fifty-six where mutual exchange of scientific information can at any rate be theoretically possible. This sad state of affairs results in the total failure of creating any scientifically rational attitude amidst, say, the listeners of the educating programmes broadcast by the A. I. R. It should be pointed out here that we have talked about imparting of scientific information which is a minimal requirement for building up scientific attitude; but which in itself is no assurance for requisite attitude to develop. In this respect what is true of India is true of any other country though the problems in India and Africa are of vast magnitude. This gives a picture of the task confronting those who are at the helm of the government here.

The third source which like the first one cited above is as potent as well as amenable to social control, is the state-organization. By state-organization what is meant here is : any socio-political apparatus, from the parlia-

belief and of holding the belief steadfastly gives him courage to act in a specific manner. It may or may not suit his old role, habits and modes of thinking, or, on the other hand, when he looks into the new role he finds it holding more appeal. As Kelman has said, " It is the content of the induced behaviour that is intrinsically rewarding here. The individual adopts it because he finds it useful for the solution of a problem, or because it is congenial to his own orientation, or because it is demanded by his own values – in short, because he perceives it as inherently conducive to the maximization of his values. "[4]

Most psychologists lay emphasis on the actual experience of the individual, a necessary factor in changing one's attidude. Unfortunately however, seldom is the word experience clarified. If experience signifies actual confrontation with the factual evidence then we cannot explain why even in many of the western countries science has failed to make sizeable impact that was expected as natural corollary to scientific education. What I find is that social reinforcements constitute a very significant component part in the formation of attitudes.[5]

To my mind the greatest weakness in the present day educative system is that more emphasis has been laid on the mechanism of compliance and indentification rather than on internalization. The result is – and here I shall limit myself to the Indian conditions – that despite systematic scientific training at the moment of a crisis, or an apprehended crisis, scientific attitude dissolves to a vanishing point. I shall recall here the disgraceful situation which had arisen a few years ago during the so-called *Ashtagrah*. The then Director of the C. S. I. R. lamented : " The recent example of the Ashtagrah has brought to light these attitudes rather significantly. The scientists' participation in the organized, anti-social activities and forces was, to say the least, reprehensible....I fail to understand how scientists could bring themselves round to believe and participate in the unscientific and irrational score." Irrationality among other religious bodies, especially the Muslims and the Catholics is as much reprehensible. The most obstinate obstacle against internalization to my mind comes from the social environment. Let us examine the forces that generate the progressive ideologies and in which I would of course place scientific humanism in the foremost position.

Speaking from the point of re-orienting attitudes, it is the teacher who comes first. Of all the facts which contribute to satisfactory work in the educational institutions by far " the most important is the quality of the teacher. Organization, accommodation and equipment all play their part; but the best examples of these will be wasted if the teacher be of poor quality. " By poor quality is meant the teacher who cannot raise science-teaching as a ' body of inspiring principles and truly humanizing influence. ' There are the findings of numerous educational and psychological investigations to assure us that it is the teachers' convictions which are permeated in the

The Concept of an Effective Teacher

An objective Study of a few characteristics of teachers as judged by students

KUSUM DAMLE

The future of any society depends heavily upon the quality of its people; and the quality, in its turn, depends upon the process of socialization, the process of education in that society. The process of socialization can be described as the process of preparing people to live in a particular society; the process of creating a particular type of people, who would abide by its own code of ethics and values and its own ways of behaviour. Through formal and informal instructions, by employing various ways and means, each society introduces the young to its own practices, skills and beliefs. Thus, in every society there is some system of education. It may be formal or informal, but it does exist. Moreover, in every society, a number of agencies seem to be actively and simultaneously engaged in this process of educating the young.

In simple societies, the whole process is usually entrusted to various informal agencies, such as the home, the peer-group, the neighbourhood, etc. As society becomes more and more complex, the life of everyone depends more on how everyone else acts and the task of imparting social heritage becomes more and more complex. Thus, the informal agencies prove to be insufficient to this growing task and the society has to rely more on the formal educating agencies. The society may be simple or complex, it may depend on informal or formal agencies, yet, learning and teaching have always been the problems of tremendous significance to each and every society.

Although, there has always been a general agreement as to the importance of the formal educating agency, what should be taught in such institutions has always remained a controversial and an unsolved problem. Differences of opinions have prevailed among the responsible members of every society as to the purposes of education. Sociologists, psychologists, philosophers, educationists, politicians – all have a say in this matter, and

ment to the school committee, which is partly or wholly responsible for the formal or informal propagation of scientism with the end in view of fortifying man's rational sense. The state as the surpreme decision-making body wields in a way greater power than the individual teacher, because it is under the state directives that our educational policies and systems are patterned and moulded, and, of course, it is the state which directly or indirectly provides the necessary finance.

Let me end by quoting Lord Brain : " Scientists constitute a minority of all populations, and in democratic societies the practical uses of their achievements depend to a considerable extent upon their acceptance by the majority. And in that majority there are intelligent people whose education has given them little or no knowledge of science. Some of these are suspicious of a culture which they do not understand. Since these intelligent people are often also influential, they tend to propagate their suspicions among those who listen to what they say. "[6] We may safely assume that Lord Brain did not have India in his mind when he made this statement, but how aptly does it apply to our condition !

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the particular child could be traced, an appropriate measure to cure it could be employed and then only ' a desire to learn ' could be created.

Psychology also emphasizes the problem of mental as well as physical readiness in learning. " Is the child ripe enough to read ? " " At what age should the child study multiplication ? " " Is the child ready to learn abstract concepts ? " Unless the child is ' ready ' for learning, no teaching would be effective.

Psychology has also thrown new light on the effectiveness of different methods of learning. It has also pointed out the utmost need of differential methods of teaching by proving that individuals with different intellectual capacities learn at different speed. This fact has tremendously increased the responsibilities of the teacher.

Th us, psychological view-point has completely changed the ideas as to " what should be learned, " " how it should be learned, " " who should learn " and " who should teach ". It has completely individualized the concept of education, its central idea being that the important purpose of education is the overall development of the personality of each and every student. Drawing out and development of all the inherent capacities of a child is the ultimate aim of education. Education has become ' student-centred '. Thus, a student being the focus of attention, his abilities, his capacities, his interest, and his aptitudes are to be considered first before teaching him different subjects. It is the teacher, who has to shoulder this tremendous responsibility of bringing about an overall development of all the students.

Besides this, there is another reason why the teacher's responsibilities have been increased during the last century. With the advancement of the present-day socieites, the complexity of the educational system has also increased. Ever-increasing number of students at all the levels of education—from pre-primary to higher education—inadequacy of space, inadequacy of teachers, in quantity as well as quality, these are some of the problems faced by our society, and the teachers are expected to provide solutions to them.

Thus, almost any problem in to-day's educational set-up revolves round the problem of ' good ' or ' effective ' teacher. Like most simple questions, this question, viz., " what is a good teacher, " has no simple answer. It is all the more difficult to answer because everyone knows what a teacher *is* and everyone knows differently. Again everyone expects *different things* from ' the teacher ' in different contexts. The teacher is expected to play different roles by different people. The teacher has to act as ' course instructor ', teaching his suject to the students, evaluating their accomplishments and planning and organizing courses. Secondly, the teacher is looked upon as a scholar and is supposed to be engaged in specialized research, which is considered as the conventional evidence of scholarship. Again, the teacher is expected to be a school or college counsellor, attending to the personal and

unfortunately these authorities view the problem differently. Just a mere glance at the history of educational thought, gives us an idea as to how diversified the opinions have been ! The goals of education have been stated varily; to prepare the person for future life, to teach him the three 'R's, to develop an ability of independent thinking, to teach him to accept social values, to teach him self-dependence, to train him in social competence, to develop the different "Faculties of mind", to bring about an overall development of the person, so on and so forth. Even today, there is hardly any agreement as to the purposes of education.

The important thing is that the purpose of education, influences and in a way determines the mode of teaching, the methods of teaching and, thus, the demands made on the teacher. Till recently, the view of 'Formal Education,' which states that the purpose of Education is to develop the 'different faculties of mind,' has had tremendous influence on the methods of teaching. When 'strengthening the mind' was the goal of education, the teacher's task was, to a certain extent, easier than today. The teacher was then expected to make the students understand a few basic subjects such as mathematics, language, history, etc. What methods he utilized, what means he pursued, did not matter. It was not the process of educating but the result, that was considered to be of utmost importance. The good, effective teacher was the one, who would be able to do this job, irrespective of the ways and methods he had used. Since, no internal motivation for learning on the part of the students could be expected, recourse was taken to various methods of punishment, mental as well as physical, to 'motivate' the students and make them learn.

Fortunately, the rapid advances in the science of psychology and its applied branch, educational psychology, during the last century, have entirely revolutionized the concept of the 'process of education'. These changes in the basic purposes of education have been reflected in the growing responsibilies of the teachers.

The value of psychological view-point in education can hardly be over-emphasized. It points out the importance of internal motivation – 'The desire to learn' – by stressing the fact that the learning would be effective if, and only if, the child 'wants to learn'. Let us suppose that Neela has become a problem child, since she is not willing to learn, is easily distracted and has been a nuisance in the class. This, of course, would not pose any problem for the teacher believing in the older concept of education; he would just make her 'learn' at the point of his 'cane'. The teacher who has accepted [illegible] re of the multiplicity of reasons [illegible] try to find out the 'why' of [illegible] Why is not Neela interested in learning ? Does she have other important things on mind ? Is she trying to gain attention to herself by being a nuisance in the class ? Does she dislike the teacher ? Is she afraid of the teacher ? Only if the true reason for the 'distractibility' of

by setting example before them. In fact teachers are regarded by many pupils and adults as models that set standards of conduct to be followed and imitated by the students. Of course, many agencies share the work of character formation, but there is no better agency, which is so well-equipped to mould the character than a good and effective teacher.

Because of this paramount importance of the effectiveness of the teacher, there have been constant efforts by modern educationists, in visualizing the image of a ' good teacher '. There is a general agreement that the goal should be of a highly competent teacher in every class-room. But unfortunately there is hardly any agreement on the meaning and evaluation of competence. Many schemes for teacher-evaluation have been proposed, adopted, defended or dropped as impractical by the concerned educators. Thousands of studies have been conducted on teacher-competence and evaluation. These studies deal with characteristics of teachers (rated or measured), effects of teaching, teacher-student interaction, teacher-behaviour, etc. An exhaustive study of teacher-traits, ' The Commonwealth Teacher Training Study ', was undertaken by Charters and Wapples. The most elaborate investigation of teacher-effectiveness is the ' Teacher-Characteristics Study ' which was sponsored by the American Council of Education, under the directorship of D. G. Ryan. In India, a study of the desirable characteristics of teachers was made by Shri Roy and Shri Boral of the Calcutta University.

Yet, with all this research activity, results have been modest and often contradictory. There is very little, which can be called as ' established facts' about the competence of teacher. There are several reasons for confusion about teacher-effectiveness. Firstly, teaching is a very complex phenomenon about which little is known. Secondly, there is a disagreement over the effects *a* teacher is called upon to produce, because the teacher is expected to play different types of roles. The Principals, the supervisors, the students, the parents and the public in general look at the teacher's performance from a different angle; hence their view-points are bound to be at variance. Thirdly, since various agencies are responsible for affecting the pupils, it has been difficult to isolate and evaluate the influence of a teacher on them. Thus inspite of all these efforts, to-day we do not know for certain how to select, train for, encourage or evaluate teacher-efficiency.

A variety of approaches have been made to understand this most elusive problem. One of the popular approaches is to ask the Principals or Supervisors to rate the teachers on different traits and then to study the relation of their success and different traits. Another approach is that of self-rating by different teachers on different traits. The third approach is that of judging the traits and behaviour of teachers by outside investigators. Another important approach is that of asking the students to name the successful teachers and then to make a case study of such teachers to understand the secret of their success. After reviewing several studies of success in teaching, Barr and

educational difficulties of the students. The teacher is a faculty member, and is also responsible for some administrative work. He is also looked upon as a model citizen. Others expect him to be instrumental in developing the personality and in moulding the character of the students. Some others expect him to act, not as a ring-master, but a leader of the class-room. Thus, as different people emphasize different aspects of the duties of the teacher, it has been very difficult to get any clear idea about the role of a 'good' teacher.

The importance of getting some idea about a 'good', 'competent' and 'effective' teacher is fully revealed when we realize the significance of his role and personality and the numerous ways in which he affects the life of his students. As so many studies have pointed out, teacher-efficiency and teacher-personality are the most important factors in creating and developing the quality of the school and pupils.

Some of the teachers are consistently liked or disliked by the students. A number of studies have confirmed the fact that the interest in the subject and the teacher who teaches that sebject are closely and invariably linked together Many a time we hear the students saying that their liking and interest in the subject was killed by their dislike of the teacher. Thus, the interest in the subject and the selection of the subjects for further studies are definitely affected by the behaviour and efficiency of the teacher. A teacher, by his behaviour may kill the interest not only in that particular subject, but, even in 'Learning' as a whole.

For the healthy development of personality among the students, teacher-personality is of utmost importance, because the students are affected by the appearance, mannerisms, and expressions of the teachers. Since it is the teacher who creates emotional climate in the class-room, it is essential that the teacher must have a healthy and integrated personality. Many studies have shown the undesirable influence of mentally sick teachers on their students. It is a tragedy that the teachers who are mentally sick and have emotional difficulties serious enough to lessen their competence as teachers, are continued in the profession and thus affect their pupils to a considerable extent; the students have, thus, to face many 'difficult', 'unsocial', 'cold', 'anxious', 'over-active' or 'apathetic' teachers in the class-room for hours together. Some of the weaknesses of personality are as contagious as are some physical diseases. If the emotional climate in the class is unhealthy, the pupils will be shy, fearful, confused and frustrated. If it is healthy, the pupils will be confident and happy. Because of the situation of constant personal interaction between the teacher and the students, healthy teacher-personality is an essential requisite of the profession.

The problem of discipline and character-building is also greatly affected by the characteristics of the teacher. The teacher who has prestige, who is admired and esteemed by the students can certainly guide the students better

TABLE I

List A. Desirable characteristics

1.	Physical fitness	16.	Demonstrativeness
2.	Self-control	17.	Adjustibility
3.	Cheerfulness	18.	Democratic nature
4.	Fluent delivery	19.	Co-operative nature
5.	Emotional balance	20.	Neat Outfit
6.	Energetic nature	21.	Resourcefulness
7.	Helpfulness	22.	Sound Academy
8.	Smartness	23.	Reasonable nature
9.	Alertness	24.	Pleasing temperament
10.	Earnestness	25.	Sense of humour
11.	Scholastic nature	26.	Regularity
12.	Politeness	27.	Ability to control class
13.	Fairness	28.	Friendliness
14.	Dutifulness	29.	Skill in teaching
15.	Progressiveness	30.	Pleasing voice

List B. Undesirable characteristics

1.	Sarcastic nature	11.	To discuss personal matters
2.	Humiliating students	12.	Lack of skill in teaching
3.	Impoliteness	13.	To use the same catchwords
4.	Aloofness	14.	Annoying habits
5.	Monotonous Speech	15.	No control over the class
6.	Unpleasant voice	16.	No recognition of one's limitations
7.	No interest in students' feelings	17.	No liking for teaching
8.	Cross	18.	Not caring for student's opinion
9.	Excessive strictness	19.	Talking of irrelevant matter
10.	To play favourites	20.	No extra help.

(2) These lists were given to five experienced teachers and ten senior students of M. A. Classes at the S. N. D. T. College for women, Bombay. They were asked to rank fifteen characteristics from the list A, according to their desirability and ten characteristics from the list B, according to their undesirability.

(3) From the judgments of these two groups, separate lists of preference as judged by teachers and students were prepared for the sake of comparison. These ranks were given coded marks and then the data was consolidated and final lists of fifteen desirable characteristics (List A1) and ten undesirable characteristics (List B1) were formulated. These findings are given in Table II.

Jones have found that co-relations among teachers-test, scores, supervisory rating, pupils' achievements and pupils' judgments are usually low.

The present study utilizes a slightly different approach. The approach is based on the main idea that the students are capable of telling what they like or dislike in their teachers. The students are for the most part in contact with their teacher, they know him when he is at his best or when he is at his worst. The students should know better than others how well they are being taught. Though, because of their immaturity, their opinion cannot be considered as the last word on the subject, their views are worthy of consideration, because it is the students, whose learning is affected by teacher-behaviour. Thus, some orientation about the concept of 'good teacher', as formulated by the students is here considered essential.

As a result of analysis of different studies, Kolesnik states that the essential requirements of a good teacher can be classified into broad groupings such as intellectual qualities, personal and social qualities, emotional qualities, physical qualities and moral and spiritual qualities. Sorenson classifies such traits into two broad groups as professional qualities and personal qualities. Rather than defining the broad groups, the present study has utilized individual traits, personal as well as professional.

The Purpose of the Study

The purpose of the study is very limited. The idea is to get some insight into the 'students' concept of a good teacher'. This study makes an attempt to find out and express this image in terms of different desirable and undesirable characteristics.

Procedure

(A) **Subjects** : The study is divided into two parts :

(i) Preliminary findings

(ii) Sample findings : For trait-judgement, fifty students offering 'social sciences' as their principal subject for Sr. B. A., at the SNDT College for Women, Bombay, responded to the lists of traits.

(B) **Method**

(1) Various statements about the desirable and undesirable characteristics of an effective teacher, were collected. Out of these, a list of thirty desirable characteristics and a list of twenty undesirable characteristics were made. These lists are given below, in Table I.

The results are summarized in Table III.

TABLE III

Final opinion of Students Ranks by students	Desirable Characteristics Ranks by Ten Teachers
1. Sound Academy	2
2. Skill in teaching	1
3. Earnestness	6
4. Dutifulness	8
5. Ability to control the class	4
6. Pleasing temperament	12
7. Fluent delivery	5
8. Resourcefulness	11
9. Regularity	7
10. Fairness	13
11. Scholastic nature	3
12. Helpfulness	14
13. Pleasing voice	10
14. Sense of humour	9
15. Physical fitness	15

Final opinion of Students Ranks by Students	Undesirable Characteristics Ranks by Teachers
1. Lack of skill in teaching	1
2. No liking for teaching	2
3. Monotonous speech	4
4. Aloofness	10
5. Humiliating students	7
6. Excessive strictness	6
7. To play favourites	8
8. Sarcastic nature	9
9. Irrelevant speech	5
10. No control over the class	3

(5) The rank-difference co-relation co-efficients were calculated to find out the amount of differences in the opinions of the teachers and the students; this was done for the preliminary survey, as well as for the final opinions. These co-efficients are given in Table IV.

TABLE II Final Lists

List A1. Desirable characteristics

Final Ranks	Ranks by Teachers	Ranks by Students
1. Sound Academy	2	1
2. Skill in teaching	1	2
3. Earnestness	4	4
4. Fluent delivery	8	3
5. Scholastic nature	3	8
6. Fairness	7	5
7. Ability to control the class	18	6
8. Helpfulness	6	11
9. Regularity	10	10
10. Pleasing voice	22	9
11. Dutifulness	28	7
12. Resourcefulness	11	14
13. Sense of humour	21	12
14. Pleasing temperament	17	15
15. Physical fitness	14	17

List B1. Undesirable Characteristics

Final Ranks	Ranks by Teachers	Ranks by Students
1. Lack of skill in teaching	1	1
2. No liking for teaching	2	3
3. No control over the class	6	2
4. Humiliating students	3	6
5. Monotonous speech	8	4
6. Talking of irrelevant matter	19	5
7. Aloofness	15	7
8. To play favourites	5	11
9. Excessive strictness	9	10
10. Sarcastic	4	16

(4) These final lists were given to the sample of fifty students and also to ten teachers. The respondents were asked to rank both the lists according to the desirability and undesirability of the traits.

the opinions of the two groups. 'Aloofness' has been regarded more undesirable by the students, indicating that the students also wish for more intimate contacts between themselves and the teachers.

'Lack of liking and lack of skill in teaching' are the traits which have been ranked most undesirable by the students as well as by the teachers. This finding definitely supports the general opinion that no person without an aptitude for teaching could be accepted in the profession by the students and by his fellow-workers. Our students point out that the teaching profession is not for the people who merely want to earn their living, without taking any interest in the work. The students expect their teacher to have a good control over the class without any recourse to the mean techniques of sarcasm and humiliation.

(D) Conclusion

As can be summarized from Table No. 3, here we have an objective, realistic picture of a 'good' teacher, as depicted by students. Students value that teacher most who knows his subject well and knows how to teach it. They desire their teacher to be earnest and dutiful, they admire the one who has ability to control the class. At the same time, they like their teacher to have a pleasing personality and a pleasing voice. They expect him to be firm, regular and helpful. To get their esteem, the teacher must be resourceful and must have a good sense of humour. Lastly, the teacher is expected to be physically fit to perform all these duties successfully.

The students resent the teacher, who cannot teach and who does not have any liking for teaching. They dislike the teacher who delivers his lectures in a monotonous style. They resent aloofness, humiliating attitude, excessive strictness and sarcastic nature in their teacher. The teacher who carries himself away by irrelevant talk, who plays favourites and who has no control over the class, will never be considered as a 'good' teacher.

This study as well as similar other studies give us some idea about the concept of a good and effective teacher. Yet, as can be seen, these studies indicate a statistical 'norm' or an 'ideal' of a successful teacher. Even then these studies would be useful in various ways. Firstly, as the study conveys the 'idea of a good teacher' from the point of view of students, the teachers would know what is expected from them. This could, thus, serve as a guide-list for the teachers who are already in the profession and for those prospective teachers who are desirous of entering the profession. Secondly, this would lead towards the establishment of good teacher-student relationships, by making the teachers more student-oriented. Thirdly, the findings of other large-scale studies would certainly help towards the preparation of training programme for the teachers.

The study would be certainly incomplete without at least a few observations on the practicability of this concept of an effective teacher, though this is certainly not the main object of the study. The pertinent question, which we

TABLE IV

Co-relation Co-efficients

	Desirable Characteristics	Undesirable Characteristics
Preliminary survey	+ ·45	+ ·36
Final opinions	+ ·66	+ ·34

(C) Results and Discussion

(1) Preliminary Survey :

From Table No. 2, we find that some of the characteristics, such as 'progressiveness', democratic nature, reasonable nature, etc. which were stressed by the teachers, have been displaced by the students' opinions.

Students have given more stress on the qualities, 'control over the class', 'pleasing voice', 'pleasing temperament', and 'sense af humour'. 'Fluent delivery' has been given the third rank by the students and eighth by the teachers.

The analysis of this ranking indicates definitely that the professional or academic qualities have been given the highest place both by the teachers and ihe students. The students' choices after first two ranks, indicate that the personal characteristics are more important from their point of view.

'Physical fitness' is stressed more by the teachers while 'neatness' is emphasized by the students.

Judging from the number of votes, it seems that scholastic traits are emphasized more by the teachers than by the students.

The + .45 correlation, though not very low, indicates that the differences n the view-points of the teachers and students are definitely not negligible.

As regards undesirable characteristics, the discrepancy between the opinions of the students and teachers is more marked as shown by the low correlation, viz, + .36.

(2) Sample Findings :

As can be seen from Table 3, students have given first two ranks to the scholastic qualities, while personal qualities such as earnestness, dutifulness, ability to control the class, follow them. The discrepancy between the teachers' and students' opinions is indicated by the correlation coefficient, + .·66

As can be seen from Table 3, the traits such as pleasing temperament, resourcefulness and fairness have been stressed emphatically by the students, while 'scholastic nature' has been given more value by the teachers.

As regards undesirable characteristics, the co-relation is very low, though positive, viz. + .34, which shows, comparatively more discrepancy between

adjustment. But apart from this general adjustment, there are certain specific qualities that pupils want their teachers to possess. Though it is very difficult to bring about a complete change in the basic traits, fully established in one's personality, it is quite possible to make a few adjustments. One can certainly lessen one's introversion, and make a deliberate attempt to create and maintain pleasant inter-personal relations. One can certainly control one's feeling of hostility and develop a sense of friendliness, kindness and understanding. With efforts, one can control one's pessimism, and develop a sense of humour, enjoying a good joke and laughing with the students instead of laughing at them. A teacher may not be pretty and handsome, and the pupils do not expect him to be so, but one can certainly develop a sense of neatness and organization. These are the traits, which can be modified and developed with the help of determination and experience.

As an individual, the teacher is constantly in the midst of human relationships, and thus is in a posiiion, particularly favourable for developing a healthy personality.

The need and expectation for help has been fully revealed in the study, and it is certainly not beyond a teacher to cultivate this attuide of help and understanding.

There is certainly no intention to depict an easy way to success. In achieving all the above-mentioned traits and qualities, there are a number of external difficulties which limit the enthusiasm and will of the teacher. These difficulties arise out of the social context in which the person lives and works. Eventhough an analysis is not possible here, we have got to take cognizance of these difficulties so as to get the true, realistic picture of the situation.

Firstly, the attitude of the society in general is certainly not as healthy as it should have been. High social prestige and status does not come to a teacher so easily as it goes to other professions. Financial inadequacy is the ever-present curse of the profession in most of the societies. Because of this, the teacher is in a constant state of tensions, which affects competence to a very great extent. Another unfortunate consequence of this is that the profession is unable to attract highly qualified persons in its fold. Another difficulty arises out of the organization of the institutional set-up in which the teacher has to work. By necessity of stability, educational institutions have their hierarchy of authorities, their own rules, conventions and traditions. Undoubtedly, an individual has to face a number of restrictions, in implementing his own ideas. Another grave difficulty is the poor working conditions in most of the institutions. The teacher has to face heavy working load, crowded class-rooms and inflexible working schedule and methods. There are hardly any rest-rooms where a person can rest, think and meditate or receive students for discussions. Because of the various duties, there hardly remains any time either for preparation or for extra-reading, which, as we have pointed out earlier, is a 'must' for competency development.

must try to answer is ' how far is it possible for an average teacher to reach this goal of an ideal teacher ? ' What are the difficulties ? What are the circumstances which either facilitate or hinder the approach to the ideal ? Is the ideal practically impossible to reach or is it within the reach ? An attempt, here, is made to answer these questions, with particular reference to the conclusions of this study.

Scholastic Traits :

As these traits have been emphasized by the students as the most essential requirement of the teaching profession, they should be given first consideration. In Indian colleges, a second class Master's Degree in a particular subject is the minimum qualification for a college teacher. Thus, these expectations of the students should not be considered as beyond the reach of the teachers. If determined, a person can certainly keep himself well-read in the subject-matter. Certainly one cannot teach what one does not know, nor can one teach with enthusiasm unless one knows so much about one's subject that one is interested in it, and confident about what one knows. The lack of knowledge in the subject not only kills the interest of the students, but also affects the teacher's personality adversely. In an unsuccessful attempt to cover the basic feeling of inadequacy and the feeling of insecurity of the position and prestige, some such teachers become harsh and uncompromising, while others become sensitive and over-critical. Most of the undesirable personality characteristics, pointed out by the students in the study, may have their origin in such deficiency-feeling.

Mere knowledge of the subject-matter, though the first pre-requisite, is never enough. The teacher should know how to teach.

Teaching ability depends on many factors, but primarily on scholarship, and on good personal qualities. This is an art, and, as such, can be cultivated by making genuine efforts. One may not have an attractive voice, yet one can still achieve the skill of speaking fluently and confidently. One may not be poetic in delivery, yet one can make the lecture interesting and attractive by using simple but appropriate words to clarify the ideas and by making use of appropriate examples and vivid illustrations.

Thus, these most essential requirements are certainly not beyond the reach of the teachers.

Personality Characteristics :

Students have pointed out the importance of good teacher–personality. The basic personality of an individual develops, as we know, as a result of the interaction between different factors, such as heredity, early family and school environment, and various pleasant or unpleasant experiences during the early childhood and formative period, and cultural values, traditions and ideas of the society as a whole. A normal person usually attains good social

Student Services in Indian Universities

OLIVE REDDICK

(A) Background Considerations

General Unrest

Adults have been forced, in the past few years, to become aware of a high degree of unrest in the world. This is recognized as part of a fundamental revolultion taking place both in the realm of science and in the sociological and moral bases of human relations. Eventhough the latter has not been able, to keep pace with the former, nevertheless it exihibits tremendous changes, as for example in family patterns and religious beliefs. Wars have been a source of great uneasiness, not only economic and political, but also psychological and moral.

In the United States, student unrest is no doubt one part of this total social upheaval. Only a few years ago student outbursts took no more basic a form than the so–called " pantyraids ", and even these good natured battles were few and far between. Increasingly student unrest comes from a deeper area of concern. To-day the two most outstanding causes in the United States have been Civil Rights, pertaining particularly to the Negroes, and the war in Viet Nam. The former brought about the well publicized ' marches ' and the latter the less frequent ' draft card burnings '. Student groups were prominent in both of these, but by no means did they constitute the entire personnel involved. In both cases, however, there were student groups – always small in proportion to the whole participating in these projects. As regretful as this development may be, at least it indicates a change in student values. They are now concerned with issues of vital interest to society, not to superficial campus affairs.

The explorations of educationists, sociologists, and others into this phenomenon reveal that it is worldwide. Even if national causes differ, there seems to be some rather fundamental cause of unrest among the present generation of youth, student and non-student. India has had her share of

Yet, in spite of all these difficulties, there is scope for individual effort, if there is a strong will. The overall analysis of the situation, which such studies present before us, would inspire a person to make a deliberate approach to the goal of the ideal, effective teacher. There never was such an urgent need for effective teachers as we have today, in our complex society.

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(B) The Situation in India

The New Attitudes

After independence when India began to implement and develop her own objectives and values, the fairly general rejection of American program and methods began to disappear. The British orientation declined. The institutions of higher education in the United States were revalued (actually by the United Kingdom as well as by India) after the Second World War. In India American consultants were frequent and many American ideas and even institutions (e. g. the agricultural universities) were introduced. As far as colleges are concerned, it was first and principally in the fields of technology that American achievement was acknowledged, and imitated. Although the low opinion of the humanities and social sciences continued, even that is now giving way. Certain American methods, such as the examination system, were studied by Indian committees. Soon the study of student services (usually called student personnel services in the United States) entered the picture. Although the imitation of American solutions has in some cases gone too far, and although there are still numerous anti-American educationists in India, there seems no doubt that India's educational policy is falling into a progressive Indian pattern, based in its own values and needs, but accepting from America some of her more useful features.

One of the influential developments affecting the field of education is the concept of an egalitarian society. It has been clearly recognized that there exists a large number of under-priviledged for whom the traditional education is inappropriate, even if it were available to them. India should be aware that a similar situation prevails in the United States, which now sees that there are large areas of failure in its present free and universāl educational system and that there are thousands of ' disadvantaged ' who have special problems. The number of ' drop-outs ' is disturbing. This is only one additional example of the similarities between the two countries, even though the enormity of the problem in absolute terms is greater in India. At any rate both signify some failure of the educational system.

The Forerunners

The leaders are always ahead of the rank and file. One can find here and there in India early examples of the development of some student service; for example, student government (which is one of the most difficult and sophisticated of them) was introduced in Isabella Thobern College when I was there on the staff in the early 1920's. and it still continues. There are always pioneers.

Nearly twenty years ago, the Radhakrishnan Report recommended the introduction of Deans of Students, (the focal point of student services). This, as with other recommendations of the Commission, received a certain amount of assent even though it, along with the others, was not generally

this situation. Although the specific incidents of student unrest here have most frequently taken place around academic institutions, those who analyze the scene find numerous causes, not all of them connected with the college.

Absence of Student Services in India

In the past, student services have been more or less ignored by the authorities in Indian colleges and universities. A different concept of higher education has existed – a different philosophy of education. This has historical reasons in the British educational system designed for the elite. In the main only the upper-class boys went to college in England; and education resulted chiefly from his home environment and the intellectual exercises of the college. The academic fare was put before him in the form of books and lectures, and if he failed it was his own fault. In the United States the opposite view has become common : if a boy fails it is the failure of the school or college. It is the college's responsibility to offer education in such a way as to lead to success. Thus the U. S. Department of Education, as well as the Government as a whole, takes very seriously the problem of 'drop-outs'. The philosophy of an egalitarian society forces recognition of the right of all citizens, and not merely of the elite, to education, and this in turn necessitates varied and individual treatment.

Along with this there is the broad concept of education which has grown out of the American educational philosophers of the 20th century. Education is no longer merely the training of the brain in the class-room. The expression 'the whole man' became the criterion. Not only the head, but the heart and the hands were inextricably involved in success.

Growth of Student Services

Along with the broadening of the concept of education as including both curricular and non-curricular, there grew up in the United States not only a framework of student services but a science of student services as part of education. Sports and games, clubs, and other student activities took on a new value and a new importance.

In contrast, the reaction in England was for a number of years critical and unsympathetic to this development, and as usual the British point of view was adopted in India. Only in the past two or three decades has there been a noticeable acceptance of this new concept and a growing program in British institutions; and similarly in India.

There are those, not only foreign but even American, who believe the American program has gone too far. They accept its fundamental philosophy but believe it has exceeded the proper proportions. At the same time today in some American Universities there is a tendency toward further extension of student participation into university academic affairs as one aspect of student education through involvement. Examples are student members of selected bodies of the university, such as the curriculum committee, or the governing boards.

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implemented. There is at least one University which did appoint a Dean of Students in the 1950's, but for various reasons did not continue the experiment. Again, the recent Kothari Education Commission Report advocated the appointment of Dean of students and devoted a chapter to a discussion of student services. Even before this, one of the committees of the University Grants Commission advocated the appointment of a Dean of Students. Certainly one must conclude that the educational leaders of the country have been endorsing this development for some time.

The Slow Start

We know all too well the ease with which objectives and programs can be adopted. This is a necessary first step, but it does not go far. The resolutions become dead letters. Actually the development of student services depends upon a deep-seated comprehension and point of view which is in very short supply. The leaders all too often seem to get rid of the subject by approving student services in statements without giving them any importance. Or, they may be generally sympathetic, but without any real understanding of what is involved.

The two general essentials, either for a single institution or for the university world as a whole, are (a) professional knowledge and (b) finance.

Any development costs money and India is poor. Even if the Government gives a very high priority to education, budget cuts are frequently deemed necessary. Besides, the inevitable distribution of priorities by the Ministry of Education within its area, is not likely to place student services very high. Even if we could show concretely that the establishment of student services in any institution would insure a complete and well-rounded education for its students, the government would still have to think about illiteracy, the low standard of teachers, the need for text-books and many other issues. Nevertheless, it is a welcome fact – usually denied or ignored – that a great deal can be done with little or even no money. It has become all too common to dismiss our responsibilities with a plea of no finance. In this as in so many other things, money can never take the place of understanding and dedication.

The major block, however, is lack of interest. First of all, the Vice-Chancellor must really believe in the program and give it support. He must not cripple the program by making himself the chairman of the committee– a show of interest – and then seldom call the committee or allow it to act. He must appoint an able man with prestige – he may be called Dean of Students–with whom he discusses policies and to whom he gives great respon- [illegible] Development must always have the support of [illegible] depend upon his physical presence or day to day action. Secondly, the co-operation of the staff must be adequate. There will be three general divisions : (a) those who are enthusiastic about the possibilities and are willing to give time and energy; (b) those who are

vaguely sympathetic and will give silent support but are not willing to become involved; (c) those who do not believe in student services and will resist every effort to go forward. Nothing can be accomplished until there is a nucleus of (a) and a substantial number of (b). The staff members must *be educated in the subject*, and must *care about students*. The Vice-Chancellor and the Dean of Students or other leaders should be able by intelligent planning to bring about sufficient interest to insure the success of the program. The interest must be real and living, not the idle word of the moment so easily given and so often heard in meetings, with not an iota of serious intention.

(C) The 'USEFI' Program

A few years ago ' The United States Educational Foundation In India ' began to respond to the need for a student services program in Indian Universities. This was conceived as a partial, long-run solution to the problems of wastage through failures and the inadequate education offered in the colleges.

The ' USEFI ' program is many-faceted. The main emphasis is upon promoting special knowledge among leaders, and among college teachers, and arousing the interest and support of other colleagues. There are seminars held in USA and in India; there are American consultants for selected situations; there are workshops and follow-up conferences for those operating in the programs; there are work-books, guides, and reports printed and distributed. Many universities and colleges throughout India have been touched by the program and in some cases, where requested, ' USEFI ' has given continuous and intensive assistance. These have been selected on the basis of their own efforts, show of interest, and desire for assistance. However, the Foundation does not have the resources, nor would it be desirable for them, to take a large or lasting part in full-blown student services in India. No one should expect that this program can accomplish large and immediate results; but a recognition of this key subject and a stirring toward its implementation has begun to spread all over India. Although there are certainly instances of attempting too much too quickly, or of failing to secure the co-operation of the staff, or of inability to grasp the underlying democratic philosophy and to express it in concrete terms, we have achieved partial success in many places. On the other hand, usually due to the comprehension and dedication of the head of the institution, we have examples where understanding, vigour and determination have paid off. There is a women's college which, in the short period of a few years, has developed successfully all the primary aspects of student services and can stand as a flaming example in the country. The SNDT Women's University is one of the institutions which grasped the significance of the program and undertook its implementation from the very beginning. With an open mind and an eagerness to achieve, the administration has given complete co-operation to those attempting to assist it. In this effort the Vice-Chancellor has upheld the hands of the Registrar, the principal officer of innovation.

Information and experience is now sufficiently available so that any institution with serious intention can add this aspect of education so long ignored or neglected. The first necessity is a deep comprehension of the non-curriculor area of education and its importance – a new philosophy of education for a new age. This must be exemplified primarily in the Vice-Chancellor. It must also be recognized that the development of the program will be gradual, because of lack of funds, but more especially lack of personnel. Until the new profession of deans and student advisers reaches sufficiency in quantity and quality, many compromises and partial solutions must be accepted. The project must be able to survive initial failures and mistakes. But the goal must be constantly pursued – the full education of the Indian student. When the students become the centre of education, student services follow.

Training vs. Course of Studies

SHIB K. MITRA

During the last decade there has been a rapid increase in the number and varieties of training programmes offered by specialised institutions, agencies and other organisations for meeting the immediate needs of development in industry, agriculture, health and education. Most of these training programmes are of a short duration, extending at the most to a year and are meant for persons already on the job. The trainees are deputed by their employers and are either not required to pay fees or their fees are paid by the employers. The training institutions prepare their training programmes most often independently of the employing organisations. The standards of training and the evaluation of training outcomes are primarily a concern of the training institution. It is all too frequently a copy of the academic course of studies offered in a university. A course of training should, however, be different from a course of studies in a university.

Let us consider first the objectives. The objectives of a training programme should be concerned with, primarily, what the trainees should be able to do. In order to do certain things, e. g., preparing objective examinations, using fertilisers for a crop or running a lathe, it is necessary to have some knowledge. This knowledge however is very specific. The focus of the training, it should be noted, is on the skill and so the objectives should include only the specific knowledge required for the skill to be learned or developed. The specific knowledge of what makes examinations objective or what makes learning possible does not ensure the development of a skill to prepare objective examinations or to teach a given subject. Much of the general kind of knowledge is or should be a pre-requisite for a training programme. Thus, one may want to have a B. Sc. in agriculture for certain kinds of training, whereas for others the certificate of the Secondary Board may be enough. The objectives of a training programme would, thus, include only specific knowledge required for the development of the skill, which is the primary objective. In this respect a course of studies offered in

a college or university is very different. The objectives of education in a college or university are much broader and include skill only secondarily. Besides, the kind of knowledge that is acquired by the students in a college course is very general as compared with the specificity or narrowness of knowledge given in a training programme. It is this characteristic of a differential emphasis between knowledge and skill and between generality and specificity of knowledge in a training programme as against a course of studies in a college or university that leads to the development of a false sense of superiority of the course of studies over a training programme. I say it is false, because in terms of difficulty of task or of utility, there is little difference between an academic course and a training. Of course there are other historical and sociological reasons for the higher prestige of a general course of studies in a university. With increasing industrialisation, modernisation and democratisation of societies, this evaluation has changed and today the professional colleges and institutions of higher learning enjoy, if anything, slightly higher prestige. People are beginning to believe that a technology course is more difficult and useful than a humanities or a general science course. Again, this is a false notion, because inherently there is nothing in a technology course which makes it more difficult than a general science course. Perhaps it is an acknowledgement of the difficulty of skill in learning which any professional course like that of engineering or medicine would involve. It is also of interest to note that the objectives of a professional course of studies as against an academic course of studies include a much larger proportion of specific knowledge and skill. In this respect a professional course comes very close to a training programme. It is, however, in the very nature of a professional course to give the students a broad base of knowledge and build specific knowledge to great depths rather than a high degree of skill. In this respect the professional course mantains the character of an academic course in a university. It is only in training programmes that skill receives the greatest attention and knowledge becomes more a pre-requisite than anything else. But in actual practice, few training programmes are based on clearly thought-out objectives. Even when objectives are spelled out, the relative emphasis on skill as against knowledge and on specific knowledge as against general knowledge or a subject or discipline is lost sight of. Hence training programmes look very much like courses of studies in professional colleges with syllabi and reading lists. I have discussed the difference in objectives among an academic course, a professional course and a training programme not for an intellectual pleasure. The distinctions are very relevant in making a training programme effective. Once we start with a vague idea of what the nature of training programme is, our objectives get mixed up and what we offer as training should be really called a course of studies to give more knowledge of a subject or discipline. Besides helping us to plan the programme effectively, a clear thinking on objectives would enable us to evaluate the outcomes of training more objectively and accurately. Considering the cost of training, it is very necessary that every training

programme is assessed accurately. Only an accurate evaluation of results can help in specific improvements in instruction and thus justify the cost.

The last point leads us on to the question of how the objectives of a training programme should be stated. There is no point in making statements like, e. g., the trainee should be a better inspector of schools or factories. The objectives should be stated in terms of observable and wherever possible, measurable behaviour of the trainee in the stituations, particularly the critical ones, that he will have to face in his work. In order to describe objectives in this way, it is obvious that the trainer must know the work which he has to perform. A prior analysis of work is necessary. Not all the things a worker does in a work situation may require training. For the training programmes to be effective, it is important to identify those critical functions in a job which training can help the worker to perform better. These functions then have to be broken down into smaller fragments of meaningful behaviour which go into the objectives of a training programme. Any training programme should not aspire to achieve much more than reach a few carefully selected objectives in terms of critical behaviour in the job-setting of the trainee. Only when objectives are thus specified that one can plan for learning experiences for the trainees, so that they do indeed develop the kinds of behaviour required. The learning situations can then be made more specific in terms of responses which each trainee must produce. Much of this part of the training is what Skinner calls ' shaping '.

It should be obvious that a course of studies differs from a training programme right from the beginning to the end. First, the objectives, as pointed out earlier, are very different and frequently the objectives of courses of studies are not stated at all. Syllabus is the only thing that is available. Terms like heat, light, electricity, magnetism etc. are the only things available in a physics syllabus, for example. It does not tell us what about these things are learnt. The examinations at the end of the courses tell us what actually has been learnt by the students. But we never know what the instructional aims were and whether what the teacher had done in the class has anything to do with what the students finally produce in the examinations. What is worse, we get this information too late – only after the examinations, to do anything to change the courses of learning of these students. If they have not learnt some things or if they have learnt some things wrongly, there is nothing that we can do. The academic and professional standards suffer on this account. In a training programme, however, once the objectives are stated in behavioural terms in advance, as described earlier, it is possible to discuss alternate courses of action on the part of trainer in terms of learning experiences and their sequence. Instruction, in other words, cannot remain an esteric individual practice, as it usually is, in an academic or professional course. Because of the vagueness or lack of

restriction he has, arises out of the other artist in the teaching game, viz., the examiner's whim. In a training programme on the other hand, it should be possible to plan a sequence of learning situations which should produce certain kinds of observable behaviour. A continuous process of evaluation can be built into a training programme as a feedback to the instructor to tell him whether the learning experiences provided by him do produce the responses expected. Any failure can be rectified while the training is on. One need not wait for the final examination results to tell us whether the entire effort of teaching has been wasted, not to speak of the money. It is thus clear that a training programme differs from a course of studies in the way the learning experiences are planned, provided and evaluated. It is also different in the matter of examination because evaluation is built in as a feedback mechanism in the training programme. A training programme should therefore, have no failures. Failures can be attributed only to wrong admission of a trainee who has not entered the training situation with the background necessary for developing the responses planned for in training. Otherwise, though individual differences should be present at the end in the degree of mastery, there should be no failures. This indicates that for a training programme to be effective not only has the whole thing to be planned in detail in advance, changed during training as and when necessary, but also a specification in terms of what the trainees should know and be able to do when the training begins is necessary. Any selection of trainees has to be based on such specification. Again in a course of studies, the only requirement is a previous course of studies. In a training programme, in addition to the previous courses of studies, it is necessary to state clearly the specific knowledge and skill which the trainee should have already acquired before training.

The upshot of this paper is that a training programme is very different from a course of studies in objectives, the way the objectives are stated, the approach to instruction as a technology rather than an art, so that it is possible to manipulate learning variables in order that certain expected outcomes do take place in terms of behaviour and that evaluation is built in as a feedback mechanism.

Women's Education in India : A Historical Perspective

SINDHU V. PHADKE

The present increase in the number of girls receiving education at various levels and a few instances of women who have made their mark through high academic achievements in arts and sciences and various professions is apt to lead to a tendency to take women's education for granted. The purpose of this article is to review some of the important events and aspects of the social dynamics with respect to women's education in India during the 18th and 19th centuries and upto the establishment of the S. N. D. T. Women's University in 1916. This account, it is hoped, would bring out the significance of the establishment of the University by placing it in its proper perspective.

The high educational attainments of women in the Vedic period, the gradual decline simultaneously in their social status and education by the period of the Dharmashastras, and the further deterioration in their educational level through the period of political and social turmoil down to the end of 17th century provide the back-drop for this review. It is not correct to say that women in India were completely uneducated at the beginning of the 18th century. Women from well-to-do Hindu and Muslim families did in some cases receive instruction in their homes often by religious teachers. A number of 'Pathashalas' for Hindus and 'Mukhtabs' for Muslims also imparted some instruction largely to boys but also to a few girls. Women of outstanding ability in various areas, to name only a few, Hati Vidyalankar, Nurjehan, Ahilyabai Holkar and Mumtajmahal, did emerge and distinguished themselves in Sanskrit scholarship, statesmanship, administration and poetry. It is, however, evident that barring such exceptional women, for the general masses of women there was no organized public school system. The practice of segregation of women, child marriage and enforced widowhood aggravated the already low social status of women. The concept of complete subservience of woman to man in all spheres of life, the presumed biological

The foreign missionaries who braved the perilous journey to India, difficulties of communication and suspicion of Indians deserve due credit for their dedication. Their primary motive was the propagation of Christianity, education being viewed as a means to this end. So far as educational work is concerned, the Prtotestant missionaries long preceded the Roman Catholic missions in India. Among the first ones to reach India in the 17th century, were two Germans, Bartholomaeus Ziegenbalg and Henry Pluschau, who were sponsored by the Royal Danish Missionary Society. They established schools for girls at Tranquebar. Their successors, Schulze and Schwartz were successful in establishing another nucleus for missionary activity around Madras. The Vepery Mission, as it came to be known, opened a number of schools which admitted girls. A number of missionary schools were initially opened for the benefit of the children of Europeans and Anglo-Indians but were later thrown open to Indian children as well. Another group, led by William Carey and John Thomas came under the auspices of the Baptist Missionary Society and started schools for girls. The Scrampore Missionaries were also active in Bengal since 1816 and later extended schools for girls at some places in Bihar and U. P. as well.

The Board of Directors of the East India Company had so far discouraged the activities of foreign missionaries especially in the area of women's education, since they feared strong Indian reaction against this. They were naturally keen to avoid any possible interference in their trading interests. In 1813, when the East India Company's charter was reviewed, missionaries were granted licenses to reside and work in colonial territories. This event marked the beginning of foreign missionaries of various denominations coming to India with their families. In the first half of the 19th century the wives of missionaries established a large number of schools for girls. A number of European and Indian individuals and British officials in their personal capacity and wives of influencial officials participated in these activities.

Among the non-religious types of organizations engaged in running girls' schools may be mentioned the Female Juvenile Society, started in 1819 by a group of ladies belonging to two seminaries. The immediate circumstance leading to the founding of the Society was an alarming but grossly exaggerated report that annually 10,000 widows became 'Saties' in the Bengal Presidency alone and education was viewed as a mitigating force against this inhuman practice. 'The Ladies Society for Female Education' in Calcutta and its vicinity, and the 'Ladies Association' represent other organizations which started schools for girls. Some of these efforts received the blessings of influencial persons such as the Marchioness of Hastings, Lady Amherst and David Hare. A few liberal Indians such as Radhakant Deb[1],

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1. Rathakant Deb was running a primary school for girls. When examinations were held in his house, girls from private and missionary schools were also permitted to appear for these examinations. Rahakant Deb had supplied material which was incorporated in Pandit Gourmohan Vidyalankar's 'Stri Shikshavidhayak' published in 1822.

Raja Rammohan Roy and Raja Baidyanath Roy of Jorasanko[2] had lent their active support to these efforts, and used their influence to get pupils for these schools. Many of these schools, although started under non-religious auspices soon expressed their strong bias toward propagation of the Gospel. Accounts of the public examinations held for their students, where a large number of distinguished Europeans and Indians were present, manifest the important place given in their education to catechisms, history of Christian scriptures and reciting of Biblical hymns. This aspect of Christian schools caused a number of Indians to withdraw their support.

By the time the East India Company's Charter was renewed in 1833, an important change was taking place in the attitude of the British with respect to their responsibility toward the education of Indians. Among other things this was due to the efforts of a number of British individuals such as Charles Grant, Wilburforce, Mountstuart Elphinstone, David Hare and progressive Indian thinkers who were influenced by their contact with the Western liberal ideology. The group of former students of the Elphinstone College in Bombay and the Hindu College in Calcutta formed the nuclii of this intellectual ferment which found concrete expression later in the establishment of schools for girls.[3] The 1833 Resolution agreed in principle on the use of public revenues, however small, for the "promotion of a knowledge of the sciences", recognizing thus that the Government did have some responsibility for the education of Indians.

The pupils of most of the missionary and non-missionary schools referred to earlier had so far come from the poorer classes of the Indians and Christian converts, Europeans, Anglo-Indians and Parsis. Very few girls from high-caste Hindus received instruction in these schools. There had arisen some reaction even amongst some British intellectuals against the mixing of religion with education.[4]

J. E. Drinkwater Bethune, the law member of the Governor General's Council and the President of the Council of Educatian, was a pioneer in starting in 1849 the first public school for girls on secular lines. The Calcutta Female School was started by him with active support by Dakshina Ranjan Mukherjee and Pandit Madan Mohan Turkalankar. The success of this school, maintained by Bethune with his personal funds, and later

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2. Raja Baidyanath Roy gave a donation of Rs. 20,000 towards the starting of the Calcutta Central Female School in 1828 with Mrs. Wilson as the Superintendent.

3. Refer to the accounts of the "Students, Literary and Scientific Society" reactivated by Dadabhai Naoroji in 1849. Also refer to the activities of persons like Rev. K. M. Banerjee, Ramgopal Ghose, Dakshinaranjan Mukherjee etc. in Jogesh Chandra Bagal's Women's Education in Eastern India, pp. 69-78.

4. Mountstuart Elphinstone expressed his disapproval of this concept in no uncertain terms when he commented, "To the mixture of religion, even in the slightest degree, with our plans for education, I must strongly object." H. V. Hampton, Biographical Studies in Modern Indian Education, p. 165.

continued by Lord Dalhousie, was in no small measure instrumental in bringing about a very welcome change in the British educational policy.

The 1854 Educational Dispatch, also known as the Wood's Dispatch, stressed among other things, the necessity of encouraging and actively supporting women's education in India. It recommended that all schools for girls, including Zenana teaching, be brought under a comprehensive educational system and assisted through grants-in-aid. The Dispatch placed great emphasis on the civilizing influence of women's education in the following comment. "By this means a greater proportionate impulse is imparted in the educational and moral tone of the people than by the education of men."

Between 1854 and 1882, women's education made considerable progress. The Government schools for girls in 1882 numbered 616, those aided by Government, 1662, those unaided but inspected, 423, and those unaided and uninspected, 6. The total number of girls receiving instruction was 127,066[5]. It must be noted, however, that most of these girls were in primary schools. The Bethune School in 1857 had only 6 girls at the college level. Inspite of some advances, women still suffered formidable handicaps in higher education. In 1857, the Bombay University had refused permission to a Parsi girl to appear for the Entrance Examination. Similarly, the Calcutta University had declined to confer a degree on a Christian girl in 1858. It was not until 1883 that the Bombay University lifted this ban.

The popular prejudice against women's education is reflected in the 1881 Census of India Report which observes : "Respectable women who could read, when asked whether they could read and write would reply in the negative because it is not considered respectable for a woman to write, though her ability to read would not be a blot on her character.[6]" Inspite of the conservative forces resisting women's education, a number of Indians who felt concerned about the backwardness of Indians and who were responsive to Western liberal thought and civilization made attempts to encourage women's education. Pandit Ishwarchandra Vidyasagar, who was the Secretary of the Bethune school, in his capacity as the Special Inspector of Schools, [illegible] [illegible] it of a large number of schools in the [illegible] and Nadia between 1857–58.[7] The [illegible], under the leadership of Dadabhai Naoroji, Sorabji Shapurji Bengalee, Kharshedji Nasarwanji Cama, Jamshedji Jeejeebhoy and others started schools for Parsi and Hindu girls in Bombay. Jagannath Shankersheth, Vishnushastri Pandit and Phule were active supporters of this movement. The Hindu Social Reform Association in Madras, the Brahmo Samaj, the Arya Samaj, the Prarthana Samaj, the Ramkrishna Mission, the Theosophical Association etc. illustrate the efforts of organizations which included women's

5. UNESCO, Women and Education, 1953, p. 106.
6. K. S. Vakil and S. Natarajan, Education in India, p. 413.

education in their broader reform activity. Pandita Ramabai's Sharda Sadan, established in 1889, had made a pioneering effort in imparting education to widows. Similarly, the orphanages and refuges opened by the Christian missionaries had always made provision for the education of their inmates.

Among the intellectuals who were influenced by their contact with the Western ideas and felt acutely concerned about the lack of progress among Indians, the name of G. K. Gokhale deserves a special mention. He had been quick to see the close relationship between women's education and national reconstruction, as is evident from his observation that women's education would "......facilitate, more than anything else, our assimilation of these elements of Western civilization without which all thoughts of India's regeneration are mere idle dreams, and all attempts at it foredoomed to failure.[7] "

In the latter half of the 19th century, the foreign missions had been re-examining their policies. It was observed that women missionaries and those equipped with special competence in teaching, nursing, medicine etc. were needed to promote their work and that mere catechists or pastors would no longer be adequate. It was also noted that training of competent workers for the missionary schools was urgently needed. It must be said to the credit of such missionary efforts that some of our early institutions for women giving teacher's training, training in nursing and medicine were established towards the end of the 19th century and the early 20th century due to their activity.

Another important trend in terms of content of curricula of Christian schools deserves mention. They had been raising a number of questions with respect to their purpose and methods. Should the primary aim of such schools be the propagation of Christianity or education for its own sake ? Should the medium of instruction be English or the vernaculars ? Should the object of education be to impart liberal, or high-school education or education for home-making ? Should boarding schools achieve the object of inculcating the Christian character among students more easily than the day-schools ?

The Education Commission of 1882 had commented on the extremely backward condition of women's education in India, while noting the increasing public interest in this area. Some of its important recommendations included expansion of secondary education, training of women teachers, appointment of women inspectresses etc. A strong plea was made for encouraging non-official co-operation and liberal use of grants-in-aid to private and even religious schools and recognition of Zenana teaching. That popular opinion was not completely in favour of public schools for girls is reflected in the observation by Sir Syed Ahmed Khan, an outstanding Muslim leader and a member of the Education Commission. He had sympathised with the popular misgivings regarding public school education for girls

7. K. Nora Brockway, Aspects of Christian Education For Girls in South India ; 1712-1948, pp. 89-90.

in Government schools and had noted :

"When the present generation of Mohammedan men is well educated and enlightened, the circumstance will necessarily have a powerful, though indirect effect on the education of Mohammedan women, for enlightened fathers, brothers and husbands will naturally be most anxious to educate their female relations.[8]"

It is against this background that the establishment of the S. N. D. T. Women's University in 1916 by Professor Karve needs to be viewed. This event can be viewed in the logic of successive phases in the activity of its founder. Starting from the Widow Remarriage Association in 1894, it was inevitable that Professor Karve would become aware of the more basic need, viz., the education of widows. The starting of the Hindu Widows' Home Association in 1896 made him responsive to the increasing need of women's education in general. His urge to provide a fuller scope to the development of personality of Indian women led him to establish the Mahila Vidyalaya in 1907. Through all the struggles and trials in conducting these various undertakings, Professor Karve's mind seems to be greatly pre-occupied with the need to devise a system of education which would equip girls not merely with a knowledge of the three R's, but something which would equip them for their special roles as wives and as mothers. His vision was to go beyond these aims and enable them to assume their wider social responsibilities as creative individuals. He had a good reason to be optimistic about such a goal. Because in his own experience he had been instrumental in bringing about a quiet revolution in the lives of a number of women. These women had overcome the most formidable personal and social handicaps and through education had achieved not only a self-reliant and self-respecting existence for themselves, but had assumed responsible roles as teachers, superintendents of institutions and as organizers of services for the benefit of those in need.

The coincidence of receiving a booklet giving an account of the Japan Women's University, therefore, provided the spark which set in motion a long-cherished dream of his, viz., to provide education for women which would fit them to play their distinctive role as women, and through the use of the vernaculars. The proceedings of the National Social Conference in 1915 and the immediate events leading to the actual realization of this ideal, particularly the enthusiastic public support are too well-known to need recounting here. It would be appropriate to close this article with the characteristically modest and apt observation of the founder of the S. N. D. T. Women's University : "If the ground is ready for germination, a chance seed drops on it and grows into a tender plant. Such is the humble origin of the Indian Women's University.[9]"

8. Hampton, op. cit. p. 233.

9. D. K. Karve, : 'Looking Back', published by Shri B. D. Karve, Secretary, Hindu Widows' Home Association, Hingne Budruk, Poona 4, 1936, p. 98.

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Women's Education in the Plan Period

Durgabai Deshmukh

I am happy to have accepted this invitation to deliver the Golden Jubilee Celebrations Lecture today. This has given me an opportunity to speak to the staff and the students of this University after fourteen years since I delivered the Convocation address of this University in 1953, when I was a member of the Planning Commission. I was able to locate a copy of my Convocation address and I find that not much new seems to have happened during this interval of fourteen years when our Three Five-Year Plans were under operation. As a Member of the Social Services, Planning Commission, I was technically in charge of the Chapter relating to Education. You will find in this chapter certain sections especially intended to deal with women's education in particular. The priority in the development of education in the first Five-Year Plan was the fulfilment of targets under primary education. The bulk of the funds were diverted to fulfil these targets. The targets being to bring children up to fourteen years of age within the orbit of universal, free and compulsory primary education by 1960, i. e, within ten years after the commencement of the Constitution. The percentage of school-going children at that stage was nearly 40, girls and boys put together.

After working the two Five-Year Plans, we found that we were far behind the goal. We, therefore, revised our plans in 1956 at a meeting of the Educational Panel of the Planning Commission which met in Poona. The revised targets were that the age group should be brought down to 6–11 years and the period should be extended by another five years. Even after revising the original targets in respect of age and time, it was found from various reports made by the Evaluation and the Estimate Committees that the primary education targets could not be fulfilled. The reason for this was that the number of school-going girls was very low, and as such there was a big gap between the percentage of boys and girls. It was clear that unless

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the percentage of school-going girls, especially in the rural areas was raised and the gap bridged, there was no possibility of achieving the universal education as visualised in Article 45 of Constitution in the near future, even after the end of Three Five-Year Plans.

It must be noted in this connection that the education of girls was not given much importance. Several important commissions appointed by the Government of India since independence had not paid any special attention to this problem, though they made a passing reference to it in their reports. The social conditions in the country were such that unless special efforts were made to bring rural girls to the schools, there was no possibility of completing the targets fixed for primary education. In the discussion at the Poona Panel, it was emphasised that extra efforts were necessasy in this direction, and to begin with, at least a Committee should go into this problem. In response to this, the Government of India oppointed a National Committee on Women's Education to enquire into this and other problems relating the education of women and girls.

The Committee submited its report in 1959, and made 185 recommendations, some for immediate implementation and others on a long-term basis. Some of the important recommendations were that the Government of India should treat the education of girls as a national problem, and that they should give priority to it at least for a limited period till the large gaps that existed were bridged, and that the schemes relating to this should be treated as centrally sponsored. It also recommended that a special mechinery should be constituted to implement these recommendations.

The Government of India accepted all these recommendations but failed to provide the necessary funds for implementation. In particular, the inducement programme suggested by the Committee remains mostly unimplemented as this was left to the State Governments to implement out of their own funds. This neglect and indifference accounts for the set-back in the progress of girls' education. We have now embarked on the Fourth Five-Year Plan, but even at the end of the Three Five-Year Plans, the targets for primary education are far from fulfilment. It was reported by the Education Commission that universal primary education even up to eleven years age-group would be achieved only after 1970 or 1972. The obstacles standing in the way were the same as indicated above, viz, that rural girls were not attending schools: that there was no special inducement or incentive programme for compelling the parents to send them to the schools and that the compulsory legislation for primary education was not working satisfactorily. The entire problem of primary education in this country is really a problem of girls' education. So far boys in this age-group of 6-11 are concerned, 90% of them are already in schools. The remaining 10% will soon be going to schools. So far as the girls are concerned, at an average, the percentage is only between 40 to 50, and 40% gap still exists.

Another significant development that took place during this period was the appointment of an Education Commission by the Government of India. For the first time in the history of the development of education, this Commission took into consideration problems of pre-primary and adult education; and considered them as parts of the regular educational system, but with regard to women's education, this Commission also has not done much except merely endorsing the recommendations of the 'National Committee on Women's Education'. There are many problems relating to the higher education of women which were not taken into consideration by the National Committee appointed in 1958, as higher education of women was not included in the terms of reference of this Committee. The education of women at the University stage required a lot of revision and re-organisation both from the point of view of curriculum and courses, and examinations etc., all relating to employment and other responsibilities which women of this country are called upon to discharge. There is a great necessity to redefine the aims and objects of higher education of women in this country in the light of their new responsibilities. There is also a great urgency to evolve a policy and the need to recognise part-time employment for women as of great importance. The time had come for Government to realise that it holds no longer good to treat women's education on the basis that whatever is good for men is good for women also.

I look upon this University as it is the only Women's University, to concern itself with this and other problems and important matters calling for attention and action on the part of all those concerned with, both official and non-official; and provide a forum for frequent discussions to find some solutions. I hope the University would give some consideration to the point I am urging here and will do the needful in this behalf. There is a lot of uninformed gossip and talks about the wastage of tax payers' money for providing higher education for women. It is also said that women after education were not available for services but entered the marriage market. This unfounded charge has to be properly enquired into. All such questions have to be thoroughly discussed and the truth established for all the causes of the wastage and the percentage of the wastage to find solutions for the elimination of wastage where it really exists. The Government of India should be urged upon to constitute a small committee to enquire into these matters. On the other hand, the limited information that we have at our disposal brings out clearly that there is a lot of neglect on the part of the Government to recognise the existence of unutilised but trained women power; also it has been found that there was a shortage of women teachers particularly in science and that government had no plan to match all shortages of availability of surplus trained women personnel. Somewhere something seems to be wrong with the policies of the Government of India not to allow them to recognise the fact that categorical statment by them to provide part-time employment in the schools to women with talent and requisite qualifications would achieve

many objects. It would provide an opportunity for utilising trained women and also to meet the shortages of women teachers for science. It required a high level discussion and decision. I placed this matter before the Education Commission but they did not make any recommendation even after constituting a sub-committee for going into this problem. A university like yours should take such matter in all seriousness and organise meetings, discussions and seminars on this problem with a view to attract Government of India's attention to find solutions to these problems. In the National Committee on Women's Education Report, we had also recommended special institutes for providing courses on organisation, administration and management to meet some of the aspirations of talented women to get training in these new lines. Having accepted this recommendation and having initially provided the funds for it, the Government of India in the Ministry of Education have again put this scheme in cold storage for reasons not known. There is an urgent need for bringing out some research in the education of women itself. This was also recommended by the Committee. I do not want to take more of your time but I urge once again on the authorities of the University to do all that is needed, in this field of women's education, as this happens to be the only Women's University in this country.

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rural areas. So in spite of the considerable improvement already registered, the education of girls in rural areas has still a long way to go.

It is proposed to consider briefly in this article the different aspects of women's education in rural areas including its lag. This is done with the help of factual material collected in the village surveys conducted in Maharashtra during the last ten to fifteen years. The illustrations cited in this paper are necessarily from individual villages but it is believed that they could be considered typical of the rural areas of Maharashtra.*

An important factor in this connection is the size of the village. Big villages have had primary schools for a much longer period. It is only during the last ten or fifteen years that primary schools are being started in smaller villages with the population of 1000 or below. Among the 69 villages surveyed, 21 were ' big ' with a population above 2000, the rest of them having a population below 2000. The following figures give enrolment in primary schools per 100 of population in 1950-51 and 1963-64 and the proportion of girls amongst them. The level of enrolment of girls in small villages in 1963-64 is what it was in big villages fifteen years back and in absolute terms (as indicated by general enrolment), it is even lower.

Enrolment and Proportion of Girls in Primary Schools

	Big villages		Small villages	
	1950-51	1963-64	1950-51	1963-64
Enrolment (per 100 of population)	12.9	16.3	6.2	9.4
Percentage of girls	27·5	37.9	22.0	28.3

In this context it is necessary to examine the role of separate schools for girls. There is no doubt, they were very useful in the early period. But in the present period of rapid expansion and consequent paucity of resources, the Government's policy of having common schools is also a correct one. Almost all villages have now primary schools and primary education is now free and also compulsory in most areas for the age-group of 7 to 11 years. So it is now more a question of convincing the people of the desirability of sending their children of both sexes to schools to make the compulsion effective. It has been found from the information collected from these villages that the presence of lady-teachers on the staff helps considerably both in the enrolment of girls in primary schools and in ensuring their regular attendance.

Let us now examine the question from the socio-economic angle. In rural Maharashtra the two major caste-groups are (i) the Marathas and allied castes and (ii) the Scheduled Castes and Nava Boudhas. In certain areas, (iii) the Scheduled Tribes and Other Backward Classes are also

* The analysis and the figures given here are taken from the author's forthcoming monograph on the Growth of Literacy and Education in Rural Maharashtra. The village surveys were conducted by the Gokhale Institute of Politics and Economics, Poona

Women's Education in Rural Areas

A. R. KAMAT

If social reformers of the last century like Ranade, Phule and Agarkar could come to life again, they would no doubt be struck by the tremendous progress registered by women's education, a cause they held so dear and for which they strove so much during their life-time. Women are holding important positions in all walks of life; no high office is barred to them, not even the prime ministership of the country. Much of this advance has taken place during the last two generations, and a considerable part of it during the last twenty years, after Independence.

While all this progress is no doubt heart-warming, a closer look at it will show that a large part of it is confined to the urban areas. The rural areas are lagging behind in respect of education in general, and more so in respect of women's education. This is clearly seen in the following census figures for literacy for 1951 and 1961.

Male and Female Literacy (percentage) in Urban and Rural Areas in India and Maharashtra

	India		Maharashtra	
	1951	1961	1951	1961
Urban population				
Male	45.06	57.49	51.65	61.62
Female	22.33	34.51	25.67	37.90
Rural population				
Male	19.02	29.07	22.55	33.51
Female	4.87	8.54	4.18	9.34

This is in a sense a static picture, a picture very much influenced by the inertia of the great maat of older illiterate sections in the population. What about the future, Aen pers may be explored in the present enrolment in primary schoof of the Going to the 1963-64 figures for the State of Maharashtra, at categorical statgirls in the total enrolment in primary schools was 4chools to women with ian areas and it was only 32.8 per cent in the

Among the cultivators a useful classification is that of the size of land-holding. This analysis showed that female literacy as well as the proportion of school-goers or educands among women is indeed very low among house-holds having less than two acres cf land. It is not significantly high either among those with bigger land-holdings until the size of land-holdings becomes twenty acres or more. In this group of farmers the education of women is making rapid progress. In irrigated areas this differentiation starts at the level of ten acres (or even below). This implies that women's education is now considered to be a desirable thing among the higher income groups. The analysis according to the household income confirmed these trends more directly.

Taking all these factors together, the rural situation in women's educa-tion may be summed up as follows : The pace of education is much slower among women than among men. Women's education is spreading horizon-tally from big nuclear villages to small peripheral villages and vertically from higher social caste groups to lower ones and from high-income groups to low-income groups. It is no longer confined to advanced communities forming a minor fraction of the village population. The more well-to-do households of the major caste-group (the Marathas and allied castes) have now realised the importance and desirability of educating their daughters; and this process is gradually (perhaps very gradually) percolating to other less affluent and weaker sections of the rural population.

Another influence also appears to work for the spread of education among women in rural areas. This is urban contact, contact with big cities, not necessarily through geographical proximity, but mainly because of economic dependence. For instance, some of these villages have a large number of men staying in big cities like Bombay for earning their livelihood, and their families or a part of them stay in their native villages, remittances from Bombay forming a significant part of the latter's income. It was found that their women folk, especially the younger members, were better educated than women in households with no urban contact.

Women's education in rural areas described so far dealt mainly with literacy and enrolment in primary schools in the villages. This is naturally and necessarily the first step in the education of women. But even in villages the bigger ones, middle schools (standards V to VII), and especially even high schools are being started. For instance, out of the twenty-one big villages, surveyed by us, sixteen had high schools in 1963–64 (thirteen of them were started during the last fifteen years and seven of them during the last five !). How are rural girls progressing in middle school and high school education ? Among the pupils in middle school standards (V to VII), the percentage of girls was 22.7 and in the high school standards (VIII onwards), the percentage of girls was as low as 11.8. Three factors seem to operate against the girls at the secondary stage. First, there is a strong tendency to with-draw them from education when they grow up. Secondly, at the secondary

numerically important. So the growth of literacy or education in the village moves with their growth among these major caste-groups. The survey material shows that among the Brahmans and other advanced castes, female literacy and education have made rapid progress during the last fifteen years. It is now almost comparable with male literacy. Among the Marathas and allied castes, education is making rapid headway among men but not so rapidly among women. The Scheduled castes men are also progressing but women are trailing very far behind; and among the Backward Classes and Scheduled Tribes, while men are getting acquainted with education it has not yet touched women in any great measure. The following figures for three fairly big villages may be considered typical in this respect. They give percentage of literates and percentage of school-goers to the respective population. (Age-group 0 to 4 is excluded here.)

Literacy and School-goers in major caste-groups (percentages)

	Literacy		School-goers	
	Male	Female	Male	Female
Village Visapur (Satara)				
Maratha castes	53.3	19.5	28.4	9.3
Scheduled castes	24.0	4.2	13.3	3.4
Village Waghode (Jalgaon)				
Maratha castes	61.8	21.9	24.8	11.1
Scheduled castes	51.2	14.6	14.9	5.5
Village Kasabe Sukene (Nasik)				
Maratha castes	58.9	24.2	23.7	12.9
Scheduled castes	67.7	21.0	32.3	7.6
Backward classes (Scheduled tribes)	36.0	4.9	16.7	3.7

All these villages are from western Maharashtra and as can be seen from the figures given above, they have fairly high literacy. At Kasabe Sukene, Scheduled Castes have higher literacy than other caste-groups. (This is true of a few big villages in Western Maharashtra and Vidarbha.)

It is interesting to analyse the literacy and education of women in rural ·eas by other factors such as occupation, land-holding and income. The main occupations in rural areas are cultivation of land and labour including ultural labour. It is found that female literacy among the labourers is ow, often as low as 10 per cent and less. The immediate future also inertia ıt appear to be bright for them; the proportion of girls attending about th rather low. Figures are not given here but they are comparable to primary sc e Scheduled Castes and Backward Class communities given above. rashtra, af e remembered in this connection is that many from these two was 4chools re in fact l n less labourers.

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stage, parents prefer to have for girls separate schools of which there were none in these villages. Thirdly, while parents are willing to send their boys to the secondary schools in the neighbouring villages at appreciable distances from their homes, and many of them even stay there for this purpose, very few rural parents are willing to do this for their girls.

With the advance of women's education in rural areas, a number of girls (although still rather few) are, therefore, reaching the higher stages of education, middle school and high school education and a handful of them reaching even the collegiate education. The progress of education in rural areas is inevitably changing the pattern of social and cultural life. Sections of Society who were hitherto uneducated are getting exposed to its influence; this is true not only in respect of the rural communities, and classes who were hitherto backward but also in respect of the women folk of these communities. Imagine for instance, the situation in a village like Mithbav (in Ratnagiri district), where out of the 273 persons who were educated beyond the seventh standard, 73 were women and where the share of the major caste-group (the Marathas and allied castes) was 211 and 46 respectively, among them. So, education is not only not the privilege of the advanced communities any longer; it is also no longer the privilege of man alone; it has entered and entrenched itself into his homestead.

This has a great significance for advance in future. An important influence on the progress of education is the influence of parents, especially that of the mother in the case of girls. Educated mothers would not like their daughters to be less educated than what they themselves are. In fact, having experienced the liberating force of education, they would like their daughters to reach higher stages than what they could themselves do. This is a powerful factor in women's education in the sense that it works like the law of compound interest. And it is in this that lies the best guarantee of the progress of women's education in future, in the rural areas.

The Role Of Women In A Modernising Society

J. P. NAIK

Lady Thackersey and Friends,

I am very grateful to Lady Thackersey and to the SNDT Women's University for giving me this opportunity to associate myself with this important event.

The Theme

The theme of my talk is 'The role of women in a modernising society'. I shall not speak of all modernising societies but confine myself mainly to India. The role of women depends mainly on their education and status in society; and hence I would also confine my attention to these two aspects of the life of women in India. I would also restrict my observations to a period of about two hundred years (1817-2016). Somehow the dates are significant. I will begin with, say, 1817 when the Hindu Vidyalaya was established in Calcutta by Raja Ram Mohan Roy. I consider that as the beginning of modernisation. I realise that there were schools and efforts before that. But I take it as a symbol of the effort of the Indian people to educate themselves and to modernise the nation. A hundred years later, we come to 1916 when your University was established; and we may also look forward to the year 2016 when you might celebrate your centenary. Let us, therefore, try to cover this span.

What is a Modernising Society ?

The first question I would raise is this : What is a modern or modernising society? Unless we are clear about this, I do not think that we will get the proper bearings for this discussion. To begin with, let me point out that the word 'modern' is, in a way, unfortunate. It has only a chronological connotation. It means the latest or the most recent in time. But we do not use the word 'modern' in a chronological sense here. The latest thing in the world is, say, the atom bomb. But no one would say that it is good.

Lecture delivered [illegible] Week, S. N. D. T. Women's University, Bombay, 11th January, 1967.

Kalidas warned us, long ago :

" पुराणमित्येव न साधु सर्वम् ।
न चापि काव्यं नवमित्यवद्यम् ॥ "

" All that is old is not necessarily good and all that is new is not necessarily bad." So we cannot use the word 'modern' in a chronological sense. It does not also mean 'westernisation', although this is the most commonly accepted connotation for the simple reason that it is the western nations which modernised themselves first and are now setting the pattern for the eastern and largely under-developed traditional countries. I do not think this is a good definition, because I do not think western societies have solved all their problems. They are far from solving them and it would be a wrong goal for India to imitate the west in all matters. I would, therefore, define 'modernisation' as having three main aspects.

(a) The first refers to the means of production. The basic culture of a society depends upon the means of production it adopts. Now the modern thing in the world is the use of science and technology based thereon as a means of production. So the first characteristic of a modern society is that it substitutes production based on science and technology for the old traditional methods of production based on empirical experience. Pandit Nehru described this very beautifully in one of his speeches, when he spoke of modernising India as 'getting out of the cowdung era.' A kitchen where the cowdung cake is used and another where gas is used show, in a symbolic form, the difference between the traditional and modern societies. This is a fundamental difference. In the traditional techniques of production, the wealth produced is so limited that only a few can be well-to-do or rich and the masses remain poor. But production based on science and technology could be so abundant that the good life can be given to all and need not be restricted to a few. This is the main difference between the two societies. If everyone is not well-to-do in a modern society, the fault is not that of science : it is due to defective political or social organisation or some other factors.

(b) The second aspect is the freedom of choices for an individual. In a traditional society, the choices before a person are limited. For example, you cannot have any choice about children. God gives them and you either get them or not get them. You have to accept as many as it pleases Him to give and when it pleases Him to give. In a modern society, you can control the number of children you have and their phasing, so that you are a master of the situation. In a traditional society, one generally follows the occupation of his parents. A carpenter's son becomes a carpenter and a shoe-maker's son can only become a shoe-maker. There may be some exceptions, but these are very few. In a modern society, a carpenter's son could hope to be anyone else. In other words, the choice of a way of life open to an individual is much larger and wider in a modern society than in a traditional one. The dictum that any child in America can become a President is mainly symbolic of the fact that a large freedom is available to everyone. It is this extent of

freedom, as against pre-determination or limitations of society, that distinguish the traditional society from the modern.

(c) The third aspect relates to the values on which a modern society should be based. Every society is distinguished by the values it stands for. For me the values of the modern Indian society are embodied in the Constitution : the dignity of the individual, freedom, equality and justice. There cannot be greater values than these in the history of human culture. You might mention other values; but in some way or the other, all these can be derived from these four fundamental values. The modern society in India is thus distinguished from the earlier societies by its pursuit of the values of the dignity of individual, equality, freedom and social justice. The time when we shall have a perfect social order based on these values is probably remote. But we shall always strive towards it. The expression ' modernising ' which denotes striving is thus more appropriate than ' modern ' which connotes accomplishment.

Women and a Modernising Society

The relevant questions for me are these : what has a modern society, as I have defined it, to offer to women; and what can women do to accelerate the process of modernisation ? The two are obviously related. If women stand to benefit from a modern society, as I have defined it, you can expect them to work for it; and if women work or begin to work for it, the progress of modernisation will be fast and certain. As Kalidas said :

" लभेत वा प्रार्थयिता न वा श्रियम् ।
श्रिया दुरापः कथमीप्सितो भवेत् ॥ "

If you are after a woman you may get her or not get her. But if she is after something, has it ever happened that she does not get it ? So whether India will be modernised or not depends essentially upon what the women think or feel about it. If they make up their mind, I think, the thing will be done. That is why I have selected this subject to address you.

Before I proceed, let me deal with a misconception. Several such misconceptions about men and women have arisen; and we will have to get over them for quick progress. The first misconception to which I would invite your attention is the belief that women are, by nature, conservative, traditional, and unwilling to change and that their main job is to preserve the past traditions. If this is correct, we cannot expect women to modernise a society. In fact, this picture of women gives one the idea that it is men who are trying to modernise, while women are trying to hold them back. Is this concept of the role of women in social change justified in any way ? I do not deny that there is some basis for this widespread view. Women have often played a conservative role in history and men have been more after making changes. But is this due to the inherent nature of women or to some social factors ? My own analysis is that women have been conservative so far because they have been denied education and adequate social freedom. What

makes a person change is education and freedom; and it is the denial of education and freedom that has made women conservative. Even men who have had no education and freedom are conservative. We must, therefore, conclude that a woman is not conservative by temperament; it is the social circumstances that makes her so.

I would like to go a little deeper and make my second point which is more subtle : How is social change ever brought about ? A number of processes act for it. At one extreme is revolt, like the revolt of Martine Luther against the Pope, or the revolt of Gandhiji against the British rule. Here a man stands up and opposes something on the best moral grounds and in the best moral tradition. It does lead to social change. At the other end is anti-social behaviour which is also a form of revolt. But this revolt is often non-moral and destructive. For example, the student unrest of today is a form of revolt which takes the form of anti-social behaviour. But even this anti-social behaviour of students will lead to some social change. As factors leading to social change, therefore, we have a positive, beneficial creative revolt at one extreme and a negative and destructive anti-social behaviour at the other. Between these two come experimentation or innovation which may not be so impressive as either revolt or anti-social behaviour, but which still lead to gradual changes in society. If one takes these four forces of social change, viz., revolt experimentation, innovation and anti-social behaviour, one often finds that men usually are at the extremes, practicing either revolt or anti-social behaviour. The middle positions are generally taken up by women who are usually more inclined to innovation and experimentation rather than to revolt or to anti-social behaviour. Women are not fond of glaring action; they prefer a silent revolution. This basic difference between men and women—men loving extremes and women prefering the middle path—can be seen in other respects also. Take intelligence, for instance. Intelligence tests have shown that the average intelligence of men and of women is exactly the same. There is no difference in the average. But in case of men, the spectrum is much wider : you have more geniuses among men at one end and more madmen at the other. Women may not have as many geniuses at the end; but they do not also have a large number of lunatics. This pattern that is seen in the intelligence of males and females is also reflected in their emotional life and in their attitudes to social change. We must, therefore, accept the scientific view that women are as capable of bringing about changes and as interested in them as men. Probably their interest is greater because as underdogs, they have more to gain than to lose by such changes. It is only their approach to change that is a little different : they would prefer peaceful and orderly progress to sudden or violent revolution.

Women and the Modernisation of Indian Society

I now come to the next issue : How will women help to modernise India ? There are several ways and I shall discuss a few of these.

As a modern society is based on science and technology, I will begin with the attitude of women to science and technology. I suggest that women should be more interested in the development of science and technology than men. In a man-dominated world, all the drudgery of life gets passed on to women. The machine can take this over and free women for higher life. We talk of machine in the service of man. But we should really talk of machine in the service of woman. Take such a simple thing as the flour-mill. The grinding of corn is a daily necessity and until the flour-mill which is the construction of science came in, it was women and not men who ground corn. That drudgery has been saved by the introduction of science and technology, by the introduction of machines. Similarly, take tapped water supply or the rice-mill. The moment you have rice-mills, hand-pounding, which is again a job for women, has been taken off from their hands. The moment you bring in tapped water-supply, it is women who reap the benefit. Even today, a large part of women's time is spent in bringing water from the village well or village tank and in some villages, they spend half a day to fetch water from a distance of five miles or even more. The tapped water-supply abolished this drudgery. Similarly so much of a women's time is wasted in making chapatties every day and I am fully in favour of Miss Panandikar's idea of a machine for making chapatties. The largest part of the drudgery of life has been placed on women and the moment science and technology are introduced, they will have leisure, the freedom to educate themselves and the capacity to contribute to modernisation. Science and technology can thus serve the cause of women to a great extent.

The point I want to make is this. In our society, all drudgery gets passed on to women. For example, in Konkan, a farmer who has a small piece of land and no bullocks, generally makes his wife play the part of a bull and pull the plough which he holds. In the same way, every tedious and difficult job which no one else is prepared to do is generally passed on to women. This is the theory of social organisation at present; and the only way to get out of it is for women to find a machine to do the job. Women should ask for tractors and for better kitchen material, because their drudgery can be passed on to the machines and they can be free to be human beings.

Women and Cooking

I think there are two things which have impeded the progress of the life of women very greatly. One is their slavery to the kitchen and the other is their slavery to the bearing of children. I do not say that cooking is not necessary or that children should not be born. But the drudgery part of it, the compulsion part of it, must dissappear and it is only science which can help us to do so. We have to revolutionise cooking and in this, women will have a great contribution to make with the help of science. We cannot solve our food problem by growing more food alone. That will have to be done, but our dietary habits also will have to be changed. We waste a lot of food

at present and by changing dietary habits, women could contribute very greatly to the solution of the food problem.

When I refer to the changing dietary habits, I have many things in mind, one of which is standardisation of food. In all the hoary history of our land, each woman cooked separately in her own house for her husband, and a tradition has developed under which each husband likes a particular brand of cooking which his wife alone can produce. I see no basis for the view that every woman's cooking is something individual like her personality, that no other woman can cook like her and that every husband thrives best only on that special blend of *masala* which his wife can make. This myth of the uniqueness of a woman's cooking will have to be exploded. Why should we not standardise food ? Even now, some standardisation has come into vogue. Fifty years ago, no one would have ever thought of buying pickles from the market and every woman had to do her own pickles at home. Today, you will find it much easier to go to the market and buy the pickles. To that extent, one drudgery is taken off their hands. If we can have a good deal of canned food, if we can standardise foods, if we can buy chapatties from shops–a mess-produced chapatty will be much cheaper and probably better—women will have more free time for higher pursuits. Besides, not every woman can cook well. I had asked a friend of mine who had been recently married, to invite me to his house for dinner and following the stupid custom of the English language I said : " When can I have the pleasure of eating at your place and taste the food prepared by your wife ? " He said, " What makes you think, it is a pleasure ? " Let us, therefore, bury such myths and go in for standardised foods. It will give us more nutritive content and more free time to women.

Women and Child-bearing

The same about child-bearing. Our old theory is that a woman should have eight sons which obviously includes at least as many daughters in addition. You must have seen how, when the first child is born in the family, the parents are very anxious to discover all the miracle traits in the young one and to show him around and to praise him to everyone, talk about him and so on. That is why Bernard Shaw said : " One child is a full-time job for both the parents. If you want to escape it and be free, have half a dozen because in that case, the children will bring each other up. " This is the easiest solution which we have followed so far and argued that, in the long run, children prove to be cheaper by the dozen. But now the things have changed and this practice has made our population problem very difficult. Everyone knows that, in national development, no problem before this country, whether of poverty, or of illness or of education or of housing, can be solved unless we control population. This is very clear and this is essentially a prbolem for women.

I sometimes think what I would do if I were God. If God were to go on leave and put me in his charge for sometime, I would introduce one reform.

Instead of all children being born to the mother only, I would introduce a system under which the children are born alternately to the father and mother. This will not be impossible for God; but if a system like this were to be introduced, family planning will take care of itself. In the present system, however, where the full burden of child-bearing falls only on one sex, the other sex is naturally less interested in family-planning. This is God's mistake. We cannot help it. But we can correct it by creating a greater interest among women for family planning.

A Woman's Life in Modern Society

How do we set about this ? The first condition is that the age of marriage should be sufficiently high. In our country itself, it was eight years or so at one time, but now it is much higher - about fourteen or more. When the age of marriage is about fourteen, a woman's fertility is high but not very high. It increases between sixteen to eighteen. It again begins to go down and now the Director General of Health Services has come out with a proposal that the age of marriage in India should be raised to twenty-one, if the population has to be controlled. This is not so easy and the immediate question is : what will the girl do till she gets married ? Obviously, she will be mostly under the educational system, so that reform will imply a great expansion in the facilities for the education of women, both at the secondary and collegiate stages. Moreover, it would also be desirable to give a girl some job, some experience of working before she is married. When a girl is married before she knows what independence and freedom are, there are more children in family. But if the girl is married after she has worked for two or three years, after she knows what freedom is, she somehow wants to retain that freedom and the number of children in that family is always limited. So my concept of the role of modern woman is this : Every woman will receive education compulsorily at least to the end of the matriculation stage. This is the very minimum, because then she reaches sixteen or eighteen years of age. As many of them as want to go to college may be helped to do so and the rest should have job-opportunities. A woman should be married somewhere between the ages of twenty-one and twenty-five years. She should plan her family, have not more than three children, and her last child must be born before she is thirty, so that when she is thirty-five years old, the child should have gone to school and she should not worry about it from day to day. That is to say, between twenty and thirty-five years of age, a woman's life should be mainly devoted to home and to the rearing of children not more than three. After thirty-five years, when her last child has gone to school, she should again start working and continue to work till fifty-four or fiftyeight or sixty-five whatever the retirement age is. A woman's retirement age should always be later than that of a man. In other words, she should so plan life that a woman must be able to contribute to social life, to social development, to economic progress for the longer period of her life and only a shorter part of it should be devoted to the function which no

her life to the nobler job of keeping the race alive ? At the age of thirty-five or forty, therefore, we should treat a woman as a soldier returned from war and provide her with an employment till she is fifty-five or sixty.

A Programme :

I will now come to the last part of my talk. How is this type of society to be created ? I would be very brief and merely state some proposals without elaboration.

The first and the most important thing is for women to develop an individuality of their own and self-confidence. I am serious about this. In our society today, a woman has no individuality of her own. Probably the best illustration of this is found in that fine essay by Smt. Iravati Karve, where she describes an experience of hers. Mrs. Karve is not an unfamiliar name to you. She was invited to a lecture and the President stood up to introduce her and he began : " The chief guest of this evening is the daughter-in-law of the great Maharshi Karve; " and he spoke five miuutes about Karve. Then he said, " She is the daughter of Mr. Karmarkar; " and spent two or three minutes on her father. Then, " She is the wife of Dr. D. D. Karve, Principal of the Ferguson College; " and spent another five minutes on him and finally said : " She will now speak to you. " This was all. He never said anything about her. When she was coming back from the lecture, she found two students walking along, who were obviously studying in the same class as her son. One of them pointed out to her and said : " Do you know who that woman is ? She is Madhu's mother. " A woman is, therefore, known either as somebody's daughter or daughter-in-law or wife or mother but never as herself. In a rich man's house, in the affectionate sense of the word, she is a dog. In a poor man's house, she is a slave. But I think all these ideas have to be forgotten; and we have to assume that women have an individually of their own. I think that the process of modernisation is far more difficult for women than for men. For Indian men, modernisation largely means getting acquainted with the culture of other countries. For Indian women, it means getting to know themselves, which I think is a more difficult job. But to the extent they develop an individuality of their own and confidence in themselves, the task would be facilitated.

The second programme will be education, far more rapidly spread than at present. I am just making one point which is not so often remembered. In 1816, the gap between the education of men and women was very small. because both were equally uneducated. The percentage of literacy was six for men and nil for women. Less than one per cent of the men studied Sanskrit or Persian. But things have now changed. In the game of modern education, men started first and had good deal of lead. Men's education became a responsibility of Government in 1813; but for women, the responsibility was accepted only about fifty years later. Women began to be educated more seriously after 1900 but, by that time, men had a very long lead.

Since about 1921, the rate of growth of women's education has been faster than that of men, so that the gap is becoming smaller and in another thirty years, it might disappear.

There is one aspect of this problem which I want to emphasise. The education of women has spread, not so much because their education is wanted for its own sake, but because men have wanted it. You see again that it is the views of men that have determined the progress of women's education. Before 1800, women never went to school because men preferred illiterate wives. Later on, when men began to ask for educated wives, education began to spread among women. It is, therefore, the demand of the marriage market that has been the determining factor. The point I want to emphasise is that we must get out of the marriage-market premium on education. The education of women must be held as essential for purposes of the career which every woman must have. My thesis is that every woman must have a career outside the home. I desperately plead for it as a husband, because it is good to have a wife who works. First of all, she will nag you less at home. If she is a boss outside, she can take her anger on other people and preserve a smile for you. If she is working as an assistant to other people and is bossed over, there is every possibility of her realising how kindly you treat her. So either way, you stand to gain by having your wife work outside. It is for the sake of a career that education has to be given to women.

My next point is that if education is the means to a career, it is wrong to educate women and not to give them adequate employment opportunities. The 1961 census showed that there are about one million women who have been educated to the matriculation standard or over and who are not working. I think that many of them would like to work. But they do not get employment because when it comes to employment or a job, there is a tendency to prefer a man to a woman. This is not fair. I think that expansion of women's education will have to be followed by an equal expansion of employment opportunities for them.

Friends, I have tried to place before you some idea of what the modern society should be like. I, of course, look forward to it. When your Golden Jubilee is being celebrated, it is probably not quite an accident that the Prime Minister of India happens to be a woman. But I look forward to your centenary celebrations when the Prime Minister may be a man by courtesy, but the status of women in the society as a whole would be of the type I have described.

Thank you.

could be seen even in the founding of an All India Association, known as the Home Science Association of India, which is doing very useful work in this direction since its inception.

Yet, certain popular misconceptions and false notions about Home Science will have to be cleared out of the way at the start to realize what Home Science truly is, and what it sets out to achieve. One of the most malignant of these misconceptions is that it is nothing but a time-killing course in cookery and embroidery which women since ages have known instinctively or with a little help from their grand-mothers, free of cost. Those who cling to this view have only to examine the syllabus of Home Science to be convinced that it goes a long distance beyond it—without, of course, banishing the very vital thing called 'cookery', though on very scientific lines.

Though it is true in some measure that when these courses were originally started, mostly well-placed affluent society-girls were among the first to avail of them, with a view perhaps to have a touch of a finishing school, or to be armed with a certificate of proficieney in it, or even to improve their prospects for attaining a good matrimonial alliance, even as a symbol, which incidentally would go to prove that there were at least some who thought that a young lady trained in Home Science was a covetable proposition. The patronage of Home Science now is luckily no longer confined to the so-called idle rich, but it attracts in ever increasing numbers all these at all levels who see in it a valuable and necessary equipment for graceful, intelligent, artistic and scientific mode of living. For Home Science is both a Science and an Art – the Science and Art of living, which is not merely to be grasped intuitively but studiously and scientifically. "Home Science", as Ellen Richard very rightly put it, "is the utilization of the resources of modern science to improve home life, it is the freedom of the home from the dominance of things and their due subordination to ideals, unhampered by the out-moded traditions of the past".

Indian women have since ages known, with more or less success, how to make a happy home and be excellent house-wives. But times have changed; and along with the times, the age-old socio-economic structure is crumbling and yielding place to a new one, where women have more active participation in it than ever before. While this re-structuring goes on, Indian women have not been found too slow or unwilling to face this exciting challenge. While the home still remains the centre and woman the pivotal figure in home life, Indian women have very much gone beyond the proverbial stage of the crossing of the floor between the kitchen and the cradle. Without, however, leaving the kitchen or the cradle to chance, they have not only showed willingness and readiness to know what an ideal kitchen is, or how the cradle is to be intelligently attended to, they have proliferated in almost all the fields of life. They have realized what at one time was only a romantic poetical ideal—the role of an equal and intelligent partner of man. Education has played a decisive part in this bloodless revolution.

Home : Pivot of Society

SHARDA DIVAN

Women's educational problems do not seem to have received the consideration they call for : even the latest Education Commission does not seem to have come to grips with them and has left them largely untackled without going into any depths. That women's education, or rather literacy has gone up considerably during the post-Independence period only reminds us of the fact how neglected it was before and is certainly not a fulfilment of a goal when we can afford to sit back and be complacent about it.

Of course, everybody is more or less theoretically agreed that an educated woman is a force to reckon with; that she is the pivot around which the home and the whole of the social structure moves; that educated womanhood is the measure of a country's advancement in culture; and finally that a full national consciousness cannot be attained if one of its major limbs—the woman—is ill-trained, ill-nourished and imperfectly utilized or exercised. But unfortunately this hardly goes beyond the stage of well-meant platitudes and precious little is being done to translate this theoretical concept into actual practice.

A well-appointed home is generally where happiness begins and ends; and of this home the woman is the pivot. It stands to reason, therefore, that any programme of education for women which fails to take note of the fundamental fact is, to say the least, imperfect and unrealistic. Some fifty years ago when the S. N. D. T. Women's University was founded, it very rightly included in its special courses of study for women, the then novel subject of 'Domestic Science'. It was to help both types of women—those who were inclined to restrict themselves to the home as knowledgeable housewives and those, a little more ambitious who wished to launch upon some career on the socio-economic field outside the four walls of the home. Domestic Science has now grown into something much larger under the more appropriate and comprehensive modern name of Home Science or Home Economics, embracing everything that is essential to home-making and an intelligent home-maker. The importance or the urgency of this discipline

expanded into a full and all-inclusive discipline of Home Science under its wings. It offers Home Science courses with major in different subjects which could be followed up by way of further specialization at the post-graduate level, culminating in an M. Sc. degree and will before long in Ph. D., when the University's Home Science Faculty shifts to its spacious and panoramic new campus at Juhu.

In the Fourth Five-Year Plan, the SNDT Women's University will have another Home Science College at Poona, thus taking to areas beyond the city of Bombay and trying to meet the rural needs.

All in all, the Home Science syllabus at the SNDT Women's University has a broad base, capable of branching out in several directions without losing sight of its primary objective – namely, to provide the most up-to-date, thorough and essential knowledge to women to make their homes abodes of enlightened living and to run them not only artistically but also scientifically, for at home, at any rate, art and science are never antagonastic but complementary. True, in all this, the accent will have to be on India, Indian environment and Indian conditions. Nothing that goes against the grain of Indian culture could ever hope to succeed in India and hence a blind adoption of the western pattern of Home Science teaching is bound to be worse than wasteful.

Home Science as taught at the SNDT Women's University has not overlooked or ignored this fact while planning its curriculum and its practical teaching. It is designed eminently to suit the social, economic and cultural conditions in which Indian women are placed or generally find themselves. Training in Home Science is not a luxury but a need, if not a necessity. The significance and the success of a course in Home Science could only be assessed by the impact it actually makes at the level of the average home. As Shri K. G. Saiyaddin very aptly remarks, "the various sciences, arts, crafts and social studies might remain mere items of miscellaneous knowledge without transforming life into a more gracious pattern. A person is not educated unless he or she can see the relationship between basic purposes and instrumental efficiencies, unless he or she can hammer knowledge into wisdom and wisdom into action which is socially inspired."

In a word, this discipline not only draws out (which is the original meaning of education) what is within, but also, while consolidating, equips a woman with a know-how, to meet all eventualities in her life at home and in society in which she is then not merely a constituent part or accessory, but the very pivot on which her whole little cosmos, involving all those who are dear and near to her turns – she is prepared for that enlarging, demanding experience.

The SNDT Women's University, in launching this course much earlier than it became academically fashionable to do so, has – to put it mildy – been only too true to the cause of women's education for which it stands.

Education for men and women need not have the same goals in view. The SNDT Women's University had this distinction in view since its very inception and hence the unorthodox introduction of Domestic Science in its curriculum. However, during the last few years. what was a primary course in Domestic Science has in recent years grown into a full-fledged faculty, housed in a full-fledged College in Bombay, conducted by the SNDT Women's University.

The four year-course in Home Science, culminating in a B. Sc. degree, comprises instructions on basic sciences like Physics, Chemistry, Biology, Microbiology, besides instructions in the cultivation of language skills, including English, which is compulsory. A lot of practical laboratory work always goes a long way with the theoretical instructions with a stress on the application of all imparted or acquired knowledge to the practical problems of home and life. This covers health, nutrition, foods, diet, clothing, textiles, mother-craft, child development and psychology, sociology, family relationship, home economics and enlivening of home environment and interior within the budget (furniture, furnishing and flower arrangements).

Several of these subjects are then pursued at the post-graduate and research level. The curriculum is so planned as to provide a basis for general or liberal education, but also with an eye to ensure the fullest development of the woman's intrinsic personality and individuality. It is for this reason that as a part of this discipline, students are initiated into home management by making them run a house or a flat on the college campus itself on pre-approved budgets. The importance and efficiency of this training are undoubted.

All this may generally amount to Home Science as a tool for home making, but it does not. It has twofold aims. A degree in Home Science actually opens out wider horizons than what is strictly called a home. There are several job-opportunities for Home Science graduates. Areas of food, nutrition and general home science offer job-opportunities for graduates as teachers at all levels, right up to the University. There are job-opportunities also in diatetices, diet consultation in hospitals and clinics, advice to commercial concerns dealing in foods, besides opportunities as housekeepers, budget advisers, laboratory technicians and research workers. Areas of textile and clothing, house-furnishing and house-equipment offer openings as teachers, designers, display-managers, interior decorators and research workers. While this is at the moment more or less confined to cities, the message of Home Science can and will have to be carried to a greater degree to the rural areas, especially in the areas of food-nutrition, mother-craft, child-welfare and family planning. Ours being an agricultural country, subjects like poultry and farming should be included in the curriculum, thus giving a rural bias.

The SNDT Women's University, starting from the nucleus of a rudimentary Domestic Science as one of the subjects in the curriculum, has now

simultaneous involvement almost organically into the technology as a part thereof. This is the period of the first Industrial Revolution. It has seen the accentuation of the inequality of the sexes, even as a material basis; for, the abolition of that inequality was being laid. As, however, with the arrival of the jet and the computer, the era of the second, the scientific industrial revolution symbolised by man (including woman) need not be a part of or an object of his technology. He (and she) can be a complete master thereof. On account of the speed with which technology now operates, corresponding prospects of leisure and freedom open up before humanity. The compulsion which led to the inequality of sexes, namely, the involvement of man as a part of his technology over longer spans of time, distance, etc. may now, therefore, disappear and both men and women may now be free again to a greater extent from the drudgeries cf both work and home. The objective material basis for the achievement of the equality of sexes is, thus, a realisable prospect to as great an extent as might remain possible subject to the fundamental biological constraint (s) which initiated this inequality.

An additional factor to be contended with now is the whole history of the family and, specifically, the emotional history of mankind which has crystalised into cultural traits and, if I might use the term, the stereo-types of what woman or man is or should be. These stereo-types are accepted by the great majority of human kind, not as socially and culturally determined phenomena resulting from the process briefly outlined so far but as inherent, biological and, perhaps, to that extent unchangeable characteristics. Many of us, including many women might, even without believing in inherent differences, find that what has come about through millenia of the story is after all not without its disirable or at least pleasurable aspects. It need not be changed altogether. The return to equality, therefore, will not be simple – and it may, perhaps never be completely consummated.

A further constraint again is that as long as the family retains its present form, the amount of time and effort involved in the bearing and rearing of children cannot be reduced to the relatively minor magnitude of a twelve-week illness whose effects on one's professional, intellectual and other growth can be made up relatively easily. There is, therefore, the problem that if a woman performs a complete biological and social role as mother, she is left behind in the competitive professions and academic pursuits of today. If she does not, she might succeed in being an academic and professional equal of the man. She is, however, viewed as an incomplete woman – much more so than a man in comparable circumstances. Her own perception of herself might similarly be one of incompleteness. The obstacles to the full achievement of equality are, therefore, fundamental and perhaps even insuperable though there can be, as has been suggested earlier, mitigating solutions resulting from technology, namely, relief from the drudgery of domestic work, minimization of time and effort involved in bearing and rearing of children, equalization of the burdens of both of these as between men and women etc.

The Educated Indian Woman – Questions of Status and Identity

S. Shukla

The universal history of inequality

The history of mankind can be viewed, among other things, as a history of the unequal relations between its two halves – men and women. Certainly, there have been, in history, examples of powerful and learned women. Also, matriarchal communities wherein the women had an edge over men in respect of authority and right to property. Nevertheless, taken as a whole, the inherent biological characteristics, particularly the woman's obligation to bear children and the consequent socially imposed responsibility of rearing them as well, have meant that as soon as the pursuits of mankind extended to long distances, comlex processes of co-operating with other human beings and high spans of imagination and intellectual activity, the relatively free male was more in a position to meet the new challenges. This, through a process of cumulative causation – we might even want to call it a vicious circle – led to the progressive accentuation of a division of labour wherein not merely the bearing and rearing of children but also the domestic chores involved in meeting the physical necessities and requirements of the male himself fell more and more on woman. The progressive relegation of woman to the relative isolation of the *home* is, of course, inter-twined not only with this characteristic of the history of evolution of the family, but also with the history of love wherein woman became, progressively, more and more an object of love rather than an equal participant in it.

The combined operation of these forces has varied in its intensity in different cultures and geographical situations. However, these general features have persisted until the recent possibilities opened up by recent technology. The mind and effort of man must now span even longer distances or more complex operations and machines. We now also have more sophisticated instruments with which to do all that is required.

It is possible to see the past two hundred or even two thousand years in technology as a period of growing mastery of man over nature and his

simultaneous involvement almost organically into the technology as a part thereof. This is the period of the first Industrial Revolution. It has seen the accentuation of the inequality of the sexes, even as a material basis; for, the abolition of that inequality was being laid. As, however, with the arrival of the jet and the computer, the era of the second, the scientific industrial revolution symbolised by man (including woman) need not be a part of or an object of his technology. He (and she) can be a complete master thereof. On account of the speed with which technology now operates, corresponding prospects of leisure and freedom open up before humanity. The compulsion which led to the inequality of sexes, namely, the involvement of man as a part of his technology over longer spans of time, distance, etc. may now, therefore, disappear and both men and women may now be free again to a greater extent from the drudgeries cf both work and home. The objective material basis for the achievement of the equality of sexes is, thus, a realisable prospect to as great an extent as might remain possible subject to the fundamental biological constraint (s) which initiated this inequality.

An additional factor to be contended with now is the whole history of the family and, specifically, the emotional history of mankind which has crystalised into cultural traits and, if I might use the term, the stereo–types of what woman or man is or should be. These stereo–types are accepted by the great majority of human kind, not as socially and culturally determined phenomena resulting from the process briefly outlined so far but as inherent, biological and, perhaps, to that extent unchangeable characteristics. Many of us, including many women might, even without believing in inherent differences, find that what has come about through millenia of the story is after all not without its disirable or at least pleasurable aspects. It need not be changed altogether. The return to equality, therefore, will not be simple – and it may, perhaps never be completely consummated.

A further constraint again is that as long as the family retains its present form, the amount of time and effort involved in the bearing and rearing of children cannot be reduced to the relatively minor magnitude of a twelve-week illness whose effects on one's professional, intellectual and other growth can be made up relatively easily. There is, therefore, the problem that if a woman performs a complete biological and social role as mother, she is left behind in the competitive professions and academic pursuits of today. If she does not, she might succeed in being an academic and professional equal of the man. She is, however, viewed as an incomplete woman – much more so than a man in comparable circumstances. Her own perception of herself might similarly be one of incompleteness. The obstacles to the full achievement of equality are, therefore, fundamental and perhaps even insuperable though there can be, as has been suggested earlier, mitigating solutions resulting from technology, namely, relief from the drudgery of domestic work, minimization of time and effort involved in bearing and rearing of children, equalization of the burdens of both of these as between men and women etc.

Thus, a broad base for the equality of woman in middle ranges of society will have been formed. The real problem, however, remains to be met at the highest – as at the lowest levels. It is not that a few women are not outstanding political leaders or technical and professional people. The very growth of higher education is likely to press forward to a situation where there is a large force of working women even at the top.

We might note here one favourable and one unfavourable development. The favourable factor is that in contrast to only about a decade or so ago, the educated working woman is in a position to marry. One major obstacle, therfore, to the development of the professional and occupational role of the woman is beginning to disappear. The unfavourable factor is the academic and occupational preferences of educated woman. These continue to be in the direction of arts, humanities, as fields of study, and of the older callings like teaching. As, however, new growth in the occupational world is in the direction of science and technology, a new lag between the sexes might already be on the way to emergence. This requires conscious and deliberate action in favour of changing educational and occupational patterns among women.

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midst of vast hostile seas. I am inclined to think that India's success or failure here will be crucial to the outcome in respect of eqality of women.

The third new emergent hopeful feature in the situation is *the drive for* limitation of the family taken up by our country in pursuit of the goals of higher per capita income, not only by the increasing of income but by reducing the number of heads over which this income is to be distributed. The limitation of family size is not likely to alter basically the pattern of the Indian family. It holds, however, the prospects of reducing the number of years for which an average woman and mother will continue to remain involved in the task of child-bearing and child-rearing - thereby *reducing* handicaps to equality. What is more, the involvement of women in the family planning programme and the involvement of men, too, tends to place in question the entire premise on which the traditional Indian family system has been operating - at least the premise of differentiation of function and of inequality. With the forces of education and political democracy in operation and the conseqnent sowing of the seeds of doubt as to the validity of the current family situation, it is likely that a wide-spread questioning of the basis of the Indian family will make its appearance. Once this happens, the drive for more education, for more careers and for a greater participation in every aspect of life on the part of women will intensify a phenomenon already visible in metropolitan towns. Much is, of course, dependent on the precise self-image and the role perception which the joint operation of education and democracy will promote among women themselves. Significant, here, may be the winds of change both from the East and the West - whether from liberal democracy or from socialism. In this matter, they are all in the same direction - the direction of equality.

The Prospect :

What then are the prospects for the educated Indian woman in this later part of the 20th century ? Projections show that universal schooling will have been achieved by about 1985 — subject, of course, to the success of the economic effort. If a determined effort is made in the major educationally and secially backward States of India, namely, Kashmir, Uttar Pradesh, Rajasthan, Madhya Pradesh, Bihar and Orissa, to bring the girls into school, the task may be completed even sooner. The occupational preferences of women are already beginning to undergo a change, the emergence of nurses, secretaries and air hostesses even as the preference for teaching and 'gented' occupations persists - is an indication of the trend of the times not ideal and desirable in itself but as an indicator of the prospects of the breaking down of taboos. The educated woman may look forward more and more to a situation wherein her occupational and family roles are equally well accepted by the male society. This is a development which is promoted by the aspirations of the middle and the lower middle classes to live higher standards of living than would be possible if the woman were not in work.

The Indian context

The concrete current Indian situation deviates from this broad general perspective in a number of ways, by and large, unfavourable. The Hindu (and Muslim) social and family systems distinguish the role of the woman from the man even more than in other cultures in the world, be it Eastern, African or West European – emphasising much more, the different duties than similar or equal rights. The current rate of change of technology in an under-developed society like India's is much lower than that of the developed Western countries or the U. S. S. R., China and Japan. Nor has an Indian passed through a political situation where the revolutionary leader-'.'. has insisted on shaking up the traditioual family structure through radical movements towards the communes or other forms of weakening the family. We have so far rejected this path which one might call the socialist road to equality. This is somewhat more rapid and thoroughgoing than the Western road to equality based on the intensified operation of the institution of personalised love accompanying the greater individualization of both men and women through new occupations, industry, business, education and administration. The caste system coupled with the conservatism of the Indian society on the mixing of the sexes – a matter bristling with psychological difficulties at the individual level even in the freest of societies – hinder the adoption of the western road, slow as that is on account of the slow pace of modernization of the economy.

The favourable factors in the Indian situation are two, both arising from a general democratization of society. Adult suffrage recognises man as the equal of woman. Precisely, as this instrument helps first to dissolve local parochial groupings and crystallise them into state-wide or regional caste grouping and through this to dissolve them into an all India political identity, one may expect that on the issue of women's rights, and equality as well, while the first, the present, stage is marked by the greater dominance of man even in political life, the seeds for radical alterations of this balance are now being sown. This development is a direct continuation of a process initiated when women weie drawn into the political movement by Gandhiji.

The second major instrument is the spread of educational opportunity which will provide the basis in terms of knowledge and skill on which the potentialities of adult franchise will be actualised.

I do not mention industry and increased employment of women in a big way as the prospects of Indian industrialization are dependent entirely on the rate of capital accumulation and general economic growth – a matter which hangs today very much in the balance, notwithstanding some current positive and optimistic features. Should Indian economic development not proceed as far and as fast as is hoped for the increased employment and urge towards equality of women in urban centres might continue as islands in the

Growth of Women's Organizations in India

LADY RAMA RAO

Lady Thackersey, Mrs. Divan and Friends :

I always think, when I have been given a long introduction, what a disadvantage it is to have lived as long as I have done, as in reporting events of my life, big or small, over a period of fifty years takes time and, therefore, is a disadvantage, for I am sure, you begin to lose interest by the end of the long narration. In any case, I meant to give you today a more or less historical account, not of one single person, but of the women's movement as such. I think it is very important for those of you of this generation, who are living in a much freer atmosphere as compared with the times in which we grew up, to know a little bit about the very narrow rules and regulations of our generation. We did not have the opportunities in such large measure that you have today, of expanding and growing and gaining knowledge. It is essential for you to know a little about the struggles, in the cause of progress, at a time when you were not even born. I go back to 1918, when the shackles of old traditions had to be broken for us to acquire education, which made the way clear for you, to be given the opportunities you are enjoying today.

When I was a young student at college, and that was so many many years ago, we were a handful of women in the great men's colleges where our fellow students, not being used to the presence of women students amongst them, behaved in a manner that entailed the seeking of the protection of the professors in our classes against our own fellow students. We began to realise how essential it was to change old customs and how necessary to seek the advantages, that we were seeking, by acquiring the same education that uptil then was being taken advantage of by men students only. We also felt rather privileged that such opportunities were available to us, and developed a sense of responsibility to establish the changes necessary in our society to break down old-fashioned and out-moded customs of the restriction and segregation of women so that all young women may have the chances that we were having.

Lecture delivered in the Education Week, SNDT Women's University, Bombay, 17th January, 1967.

Thus, a broad base for the equality of woman in middle ranges of society will have been formed. The real problem, however, remains to be met at the highest – as at the lowest levels. It is not that a few women are not outstanding political leaders or technical and professional people. The very growth of higher education is likely to press forward to a situation where there is a large force of working women even at the top.

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our demands that women be given equal voting powers as men, under the political reforms that would be formulated for India by this Commission. It was this fact that prompted the leaders of a women's movement in those early days to form the first All India Women's Organizations, so that a united demand could be presented to this important Parliamentary Commission, However, that first effort to build an All India Women's Association met with little success, as Indian women were quickly given the right of equal suffrage.

It was several years later, when at a college function, the Director of Public Education in Calcutta deplored the fact that Indian women did not interest themselves in the education of girls, and make suggestions as to what changes could be brought about in educational system to fit Indian women for more purposeful life. These remarks came as a clarion call to the leaders of the Indian women's movement and set them thinking about educational reforms that might be introduced in the system of education. This resulted in the bold step of calling an All India Conference of Women, a meeting at which the education of girls should be discussed. The first All India Conference for this purpose was called in 1927 in Poona, when a handful of educated Indian women met to consider educational reforms. Until that time the educational system was completely western in content and had originally been designed primarily for boys who would ultimately enter government services. This education was not based on Indian traditions, history and culture, but taken more or less from the curriculum belonging to English schools. The necessity to include all the values that belonged to Indian civilization into the system of education was a reform that was desirable for girls' schools primarily, as women in those days did not seek government jobs and required a broader based education that would be closely related to the lives they led within their homes.

Although this first conference was meant primarily for educational reforms particularly in girls' schools, it became immediately apparent that discussions on education could not really be viable unless social reforms were also considered, for there were evils in the Indian social system such as the Purdah system, early marriage, and the restriction on the freedom of girls which would interfere with their achieving a full and rounded education to fit them for life. So much enthusiasm was expressed at this Conference that the organizers immdiately decided to extend the All India Women's Conference on education reforms to the All India Conference on Educational and Social Reforms establishing it as a permanent body to meet annually. In the course of time, the scope of this Conference increased in many other directions for all questions, relating to the emancipation of women and the name of the Conference was changed within a few years to the All India Women's Conference.

In those early days, to build up an all India organization was no easy matter. It was extremely difficult to travel long distance, for trains were slow and often journeys extended to two and three days to reach the venue of a conference. There was no air service with the result that letters from one

From those early days, therefore, we were imbued with this idea of trying to establish a more progressive system and as young enthusiastic students, full of vigour and a forward-looking outlook, we began to organise small drawing-room meetings for women. Madras was very orthodox in those days, and it was there that we first began efforts for the emancipation of women. We wished to improve domestic conditions within the home and breakdown the general view that women are meant merely for domesticity and the rearing of children.

We started with child-welfare meetings, with the desire to bring new light into Indian homes stressing the importance of child-care and discipline that would improve the health and well being of children. Then we led on to the disadvantages of restrictions placed on girls, the necessity to rid society of the custom of child-marriage (for young girls in those days, even amongst the best educated people, were married before they reached the age of puberty i. e. between the ages of 10 and 12), the evils of the purdah system, the injustices of the caste system, and other social problems. I remember those meetings so well, especially now that I see all of you in this wonderful campus moving around freely, frankly, openly and without restrictions. I cannot believe that only fifty years ago we were struggling hard to establish exactly such freedom for our children that you are enjoying today. I remember the time when the first consciousness dawned on us, that if we meant to make an impact on Indian society, we should talk in the voice of the women of India and not only as women belonging to one state or other of our country. Until that time we were working in little groups in different parts of India and although the idea of the emancipation of women had started long before my time, it was still in its infancy in my days. It had started, as you yourselves have protrayed in the exhibition that I have just seen outside this hall, from the days of Raja Ram Mohan Roy, Vidyasagar, Ranade and Karve, and from those very early days, this movement had begum to express itself in the formation of *mahila* societies, though in a limited form. Bombay had its group of social workers, Calcutta had its group and so had Madras and other parts of the country. But there was no common link between these various groups. The first recognition of the necessity of linking up these progressive movements all over the country dawned on our leaders when the Montague Chelmsford Committee in 1918-19 came to India to outline a number of political reforms for this country. Earlier than that, we had watched from afar, the great struggles of the suffragette movement of England where women were chaining themselves to railings and agitating in Parliament, when they were undertaking hunger strikes and indulging in violence to establish voting rights for women. And as the Montague Chemsford Committee which was to grant India a measure of political reforms came to this country, our thoughts went back to the account that we had read in the papers of the denial of the basic right of equal suffrage for women by British politicians.

Knowing that the question of suffrage was going to be discussed by this Committee, we felt it was important for us to place before the Commission

This led to our association with the International Alliance of Women for Suffrage of Equal Citizenship - an International body, working for the protection of women's rights to which the All India Women's Conference became affiliated. Representatives were sent to their international conferences in different parts of Europe where they gained a better understanding of the inequalities under which women suffered in other parts of the world, and were able to bring a new approach to their own national problems. Thus the work of the Conference became not only national but international, though the many purposes of this organization were to try and right the inequalities that appear in our own social and general political system. The challenges were great and an excitement in this new field of work brought about the iealisation that women were entitled to enter public life and play a part in the affairs of the contry.

But to return to our domestic problem, apart from establishing the principle of united effort in changing social conditions, dramatic examples could be cited of new convictions that were born at these Conferences. For example, in deploring the evils of the purdah system, at the conference in 1928, the Begum of Bhopal who until then had appeared on all important occasions wearing her ' Burkha ' dramatically discarded it as an example for Muslim women to break through the purdah system. Because of our meetings for common causes, automatically the caste system was broken through, for delegations from different States were made of educated women belonging to all castes and communities; and as the Conference delegates sat down to meals, no caste restrictions were allowed to prevail at meal times. This evoked a new spirit and a new courage in the women of that time. These are only two examples of change in social patterns brought about automatically through the Association.

While general questions of inequality between men and women were discussed on broad basis, the attention of these women leaders was constantly fixed on bringing about those changes in our social system that would enable women to lead a fuller life. We were fully conscious, for example of the evils of child marriage in our country and when Mr. Harbilas Sarda in 1927 formulated a bill for the abolition of child marriage, it was the women's conference that carried on an agitation in support of this measure, and worked extremely hard to convince the orthodox section of society that such a measure was beneficial for the community at large. It was a double fight, for on the one hand, orthodoxy in India had to be contended with, and on the other, the British Government were reluctant to allow measures that would interfere with the religious practice of the people of the country, for under the guarantee given at the time of the establishing of the British Empire, the British Government was committed to a policy of non-interference in the religious practices and customs of the peoples of India. I, as the Secretary [of the Child Marriage Abolition Committee, travelled a good deal to propagate the findings of a Committee that had been appointed in connection with the age of consent question which

State in India to another State, took a week or more, to arrive; and delays in correspondence were normal. It took nearly eight to ten days for a letter from Madras to reach Delhi and it often was nearly a month for a reply to get back. Women travelled little in those days with the result that the majority of those who were interested in this new organization, had little knowledge of the different parts of their own country. Those who lived in the South did not know how cold it could be in the North and those of the North did not realise the heat of the South. Conferences were arranged annually in different parts of India and the enthusiasm of educated women to attend these conferences to discuss what were important questions in those days also opened their minds to the diversity of their own country. The different costumes, different social behaviour, different food, different climate, even the different social problems in the various States helped educated women to get a more comprehensive picture of their country, and create a fellowship which laid the foundation for united work. Amongst leaders of these conferences were Mrs. Margaret Cousin, Mrs. Annie Besant, Mrs. Jinnarja Dasa, Dr. Muthulakshimi Reddi, Rajkumari Amrit Kaur, Rani Rajwade and others beloging to a generation even older than myself, and these were the leaders and pioneers who were able to create this linking up, which was so essential to strengthen the cause of women desiring to seek all round progress through the emancipation of women. As the years went by new interests for these conferences were created. For example, in 1928–29, the British Government appointed a Royal Commission on Labour to study the conditions under which labourers in India worked. The only woman member of this Commission, Mrs. Bowers, was appointed primarily with the object of examining the problems of women who belonged to the labour world, and as she was to make a detailed study, she wisely called upon progressive Indian women's groups to assist her especially as interpreters in studying these conditions.

This immediately aroused a new interest and set a new task for the Branches of the All India Women's Conference in each State of the country. Having worked indirectly with this part of the Commission, it became important for the Conference to follow up the recommendations for improvement of labour conditions, made by this Commission, and agitate for the full implemention by the Government of India. Round about that time also an international body was studying questions of the abolition of brothels, and as the evils of the exploitation of women were brought into the purview of the Conference, our educated women took an interest in the deliberations of this international organization, and appointed a prominent worker to attend the Conference that was discussing th[illegible] year, as new mea[illegible] and so, from year to presented themse[illegible] national and international, concerning women Conference became fully alive to the part that should be played by Indian women in expressing opinions on important issues for the betterment of conditions of women.

taking their places in public life and in the affairs of the country. Today, for you young people, the way has been made clear through the struggles of the older generation of women who were imbued with the spirit of progress. Those of us who belong to the early history of the women's movement in India are today old and tired, but we have the satisfaction of knowing that we have achieved more than we ever expected, when we began as young, raw individuals in this great struggle. Now you have to play a much bigger part today, for you have the privilege of living in a free country, enjoying the benefits of changes that give you an equality of opportunity, brought about in a great measure by the struggles that were undertaken in those early days.

You live in a free country, a country led by national leaders, a country established on a democratic basis, and it is your duty to partake as citizens in the problems of today and strive, as we strove in the past, undaunted by adverse conditions to bring about those changes that will enable the next generation to live a better life than even you do. As we, when we were young, having responsibilities of families or professions, still found time to interest ourselves in matters that were of vital importance, socially, culturally and economically, so you, with your education and status and other pre-occupations, have a long fight before you to improve conditions in our country. You will have to organize new campaigns for important problems such as the integration of our country and the economic betterment of our poorer classes especially in the field of food and rising prices. You will have to study, as we studied in those olden days, the rights and wrongs of important questions, such as cow protection in the context of the religious sentiment vis-a-vis economic improvement, rising prices, food production, and in relation to food production the question of population which, today is the basic problem for a country struggling to attain economic and social progress. How can we co-relate the procurement of adequate food supplies, and the betterment of the living standard of our people, with the inordinate growth of population ? How do we hope to change the conditions that our country faces with illiteracy, lack of education, lack of health measures, lack of all human amenities, lack of scientific improvement in village areas and last but not the least, the lack of employment. In solving these problems you could depend on the co-operation of right-thinking and scientifically qualified men of our nation, and I sincerely hope that with your strength and vigour, you will play a very important part in the building up of a new and viable country, so that India may take her place as a respected country in the comity of nations.

showed that 40% of our young women, both Hindu and Muslim, were married before the age of twelve, and our argument was that if the age of consent was violated within marriage, it became extremely difficult to prosecute the culprit who would be the husband. Therefore, not only was it desirable to raise the age of consent, but it was also necersary to abolish child marriage. This was accomplished ultimately in 1929, when the Child Marriage Abolition Act was passed by the Parliament.

Right through this early struggle on all social reform measures, we had wonderful men supporters. In fact, one may easily say that Indian men were the leaders of the women's movement in India, for it was they who formulated new laws for Hindus such as the Widow Remarriage Act, and reform in Hindu marriages of different communities. Ultimately, in connection with the status of women an attack had to be made on the ancient law of Mánu, by which law the Hindu community was governed until then. The points that affected the equality of wcmen were mainly, polygamy, denial of inheritance rights and guardianship of children or the adoption of children by women, all of which created conditions that resulted in the subjection of women. Piecemeal legislation at that time had been undertaken in different States, but a complete codification of the laws of Manu had to be formulated to co-relate the law as a whole. It took over seven years of hard work to work out this new codification with the assistance of an expert committee appointed by the Government, and get it accepted by the Parliament.

Under these conditions, although the All India Women's Conference took no part in the party politics, when Mahatma Gandhi began this great national struggle and invited women to share it the hardships that his followers were undergoing in his non-violent campaign for national independence of India, women's conferences were altered to the necessity of joining in the general political movement for Independence. For naturally, the freedom of India from foreign domination was one of the most important issues before the country and women were deeply concerned. The women's movement got an enormous fillip, for in this great cause, it was not only the educated women of the country but all those who until that time, had taken little interest in the progressive measures that were advocated by the All India Women's Conference, and were involved primarily in their domestic tasks, were awakened to the call of the great leader to contribute their strength in some measure to fight this great battle. This, automatically, created a new awakening, for women were given specific tasks such as picketing liquor and foreigngoods shops, forming processions to defy the authorities, laying themselves open to lathi charges and imprisonment, and going to jail in their hundreds and thousands under the leadership of the revered national leader. This helped to create a universal interest in public affairs, and resulted in a new kind of emancipation [illegible]

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where the impact is very vivid has been in the political status of women. A silent revolution has been taking place in the lives of Indian women with the turn of the century under the leadership of national leaders like Mahatma Gandhi. A peaceful struggle for emancipation has been under way. With the coming in of independence, constitutional protection has been granted and their position, formally safeguarded. Women are equal members of society and have the right to vote. They share a 50% responsibility in the say of the Government. In addition to this, emancipation has been made more consistent by doing away with certain legal disabilities, with legislations like the Hindu Code Bill and its ancilliaries. Women can divorce, women can inherit, women can adopt or be adopted– privileges of a very radical nature that were never owned by women in this society. Some of these privileges, like adult Franchise, are unknown even today to women of some of the advanced countries of the West. That is why the U. N. in its 22nd General Assembly, unanimously approved the Elimination of Discrimination against women when U. Thant said– " A new step forward in proclaiming far-reaching standards of respect for human rights has been taken through the adoption of the Declaration on Elimination of Discrimination against women. " Also President Johnson has recently issued an executive order forbidding discrimination against women in hiring, promotion, transfer, training or pay in the Federal Government. There were two instances throwing light on the position of women elsewhere. But not so in India. According to the law and constitution, women are fully emancipated and have been given the competency to achieve the highest positions in government and society. This new status is turning the tables in favour of women, but the masses remain untouched still.

Knowledge of self

A good many of the educated group of Indian women keep themselves aloof from the knowledge of these changes that effect their lives. They shelter their legarthy or complacencies in beliefs like, " Indian women are too devoted to the home and hearth, that they never need the protection of the law". It is not that they never need, but they do not know where to get, howsoever desperately they need. Hence one of the most important areas of continuing education of women is the field of their own immediate concerns and knowledge, the need to know what they are today and what they can be tomorrow, with reference to the undoing of social and political barriers of discrimination.

Political & Civic Education

Freedom brings with it responsibilities and challanges call for responses. So it is with the freedom state of Indian women. Having released them from certain bondages, it has in turn chained them to other responsibilities, responsibililties that go with in the freedom. And they are obliged to respond to these challanges and with a measure of maturity, intelligence and knowledge. It is essential for them to understand the function of the government, the

Continuing Education of Women in India

C. K. DANDIYA

Learning and education are newest products of the age. They are the most sustaining and productive ventures of makind, as is seen in the explosion of knowledge and expansion of scientific and technical know-how. In fact with the advanced countries, education at every level, for every age, for every activity, has become a fact of survival. Contiuning education of men and women is making a rapid shift from being a marginal leisure time activity, to a continuous regular feature of adult living. The concept that education stops with formal schooling is fast disappearing, because what was learnt and read years back may have now become dead knowledge or chopped wood, due to accelerated pace of change. Thoughtful and progressive adults all over the world are aware of this tremendous drift and the force of education to change the destinies of man. Continuing education is fast catching up. In our country, there is a dim awareness of this new imperative of our times. However, the need is urgent, if the country has to be taken ahead.

Continuing Education

The times demand that men and women continue their education throughout life and the Continuing Education of women is a more urgent and immediate responsibility, in view of the significant roles that women are called on to play. The women occupy a special position in society as mothers and also sometimes in assuming dual responsibilities, both in the obligation of the home as well as in taking up jobs outside the home. They yield a two-fold influence on national life. Hence to a large measure, continuing education of women is even a more urgent and pressing need, than child education or men's education. Aldous Huxley has rightly said, "It is not education of children but the education of adults, that can save the world from destruction". It may further be added that the education of women is of vital importance.

Political & Civic changes in Status

With the coming in of independence, changes of far-reaching importance are taking place in the country. And one of the most significant areas

Technical know-how

Science and technology have a vast fund of knowledge and information available to match the changing needs of Indian women, and make their lives happier, e. g., In the the field of home management, or problems of the kitchen, of food, nutrition, diet, financial management, rearing of children, managing the varied and pulling pressures of human relations, very useful and practical know-how is in store waiting to be utilised. And these subjects are the dear concerns of most women and their major responsiblility. Hence, the scientific and technical know-how available in the Home Science departments should be mobilized for the service of the larger community.

Problems peculiar to adulthood

Adulthood is a phase in the lives of women, which clearly stands apart, in some aspects, from childhood. Some of its characteristics are social responsibility, the competence to think for oneself and shoulder responsibility, to face new situation in relation to the new tasks of development in the life-cycle and the ability to think perceptively and systematically on adult problems. In short, the significant fact is the voluntary and responsible character of adult living. All these situations call for understadings which are the desperate needs of the adult, but could not have been comprehended in childhood; e. g., the problems of mother-child relationship, husband-wife relationship., or less wordly aspiration of art, music, philosophy and religion. Those themes could not be understood in their full context in the early years. To be understood, they require the maturity, experience and knowledge of adults and can be comprehended at that level only. Hence continuing education is the answer.

Intellectual stimulation

Robert Gorden Sproul made a very impressive statement in relation to this need – " Nothing has handicapped the American educational plan more than the tendency of American citizens to think of schooling as a kind of faccination against ignorance, and to consider that a concentrated dose of it in youth makes one immune for a lifetime. Actually the immunity lasts only a few years and unless it is renewed by periodic inoculations in study and thinking, one falls victim of a chronic type of ignorance which is often more dangerous than the acute form, because the patient is competent to recognize the symptom but dos'nt know that he has the disease". When this can be said for America, how true for India and particularly Indian women ? Some of them may have left school decades ago and never touched a book again or even a newspaper. A friend once remarked that the only purpose after turning the pages of a newspaper is to see the advertisement. It is this ignorance of the educated which is most appalling. Both careerists and house-wives had some intellectual stimulation to get away from the drudgery of routine living. This will give them a fresh look at life in general and a bunch of new joys of human dignity.

presuppositions of a democracy, their right to vote, their say in the govern ment, the choice of the candidate, and such other issues related with political freedom. Besides, a certain amount of legal information has to be their forte. The political education of women has to be an essential continuing education programme. In August 1967, a U. N. Seminar on 'Civic and political educationt of women' was held in Helsinki Finland, because the U. N. Commission on Status of Women at its 18th session held in Tehran in 1365 stated that women—

-do not use their rights,

-do not participate in the function of the policy-making bodies on equal terms with men,

-do not hold public office on equal terms with men.

The seminar made a study of the obstacles and suggested methods and techniques for their political and civic education and called upon agencies to "continue all activities aimed at developing civic awareness, participation in public life, effective exercise of voting rights, participation in community activities, and interest in national and international affairs". Continuing education in this field was emphasised. Hence this is an essential aspect of the programme.

Accelerated pace of change

The twentieth century world is engaged in a tremendous terment of change. Change is affecting every sphare of man's activity and has been rightly called the "most characteristic feature of this age". Changes which took a generation are effected in the life time of one person. Today, fantasy is fact and dream, a reality. And this overwhelming panoroma of change is due to one fundamental fact : Explosion of knowledge in the broadest sense of the term and scientific and technological advancement. All this is affecting the lives of people all over the world and people's ways of living, levels of aspiration, methods of dealing with individual and relational problems, techniques of managing a job, family, social and natlional life.

The global phenomenon of change as it affects everyday life requires, to make new adjustments for a happy living. These adjustments have to be made in the family life and social life and as such affect women immensely. Because of these changes women encounter many conflicts in life, which must be resolved by understanding and adjustments. For example, the fact of women dropping the veil and stepping out of the homes as a result of these changes either as volunteers or careerists, pose new social problems which need education and understanding to be solved, both for those moving out and those staying home. The caste system, which has been woven firm in the structure of Hindu society, giving comfort and security to the people, is now disappearing and women find it hard to take this fact - only education can help them.

Enjoy the social life and related activities.

Appreciation of truth, beauty and goodness.

Experience a sense of accomplishment and personal satisfaction.

Develop all their potential to the maximum.

Develop dynamic leadership for voluntary and non-voluntary activities.

Agencies :

In our country, continuing education of women is not even a marginal activity. Though the need exists, its realization is lacking. Because emancipation came easy, the desire for struggle never emerged. Neither the spirit for making demands or asking for rights developed. For these and many other reasons, beyond our purview, hardly any agencies have involved themselves or felt comitted to the educational needs of women. But not the neglect can be afforded any more, and institutions should put these problems in their duty chart and offer opportunities for the education of women according to (i) their resource and (ii) the needs of the community at their level of work. Their concerns should be : to benefits of the entire community, and consequently extend their present functions. The higher institutions of learning—the colleges and the universities—should, therefore, translate this concern into intelligent, realistic and well-planned programmes for the continuing education of women, with a separate department in charge of this responsibility. Otherwise as a group, we shall be out-dated in skills, thinking and attitude in a fast advancing world.

Retraining for jobs

India is a striving, struggling nation trying to achieve certain ideal for the happiness of its masses. Every resource, human as well as physical, has to be mobilized towards that goal, and every talent has to be used, otherwise we shall be guilty of the loss of talent, which is the biggest loss to a nation,

A large number of highly educated women, who are through with the early responsibilities of rearing a family, are now available in the country, and would be willing to take up job if suitable opportunities are offered. It is estimated that 1.5 million of this human resourse is available. These women have ample leisure time, which makes them bored and feel purposeless. Hence in order to give more meaning to their lives and to utilize their much-needed talent for the developing programme of the country, continuing education and retraining for suitable and available jobs is a national responsibility. This will be a great asset to a talent-starving nation. Hence every opportunity should be utilized to groom up this waisted woman power, for, while time or part-time jobs as the need be, in proper co-ordination with employment agencies. There may be a group who is not in a capacity to take up jobs but still would require to develop some skills for their own personal satisfaction in different areas like music, dramatics, dance, interior decoration or drawing and painting, journalism and others. Educational opportunities should be provided for them too.

Remedial Education :

Adult education may be the last chance in the lives of many a woman and this opportunity should be open to them. This article by virtue of it title has precluded the case of women who have had no access to education whatsoever, the nearly doors of light have been closed. But they cannot be precluded from national concerns and national planning. A massive and vigorous action has to be called in favour of them, so as to pull them out of the darkness in which they are submerged and to equip them with basic instruments of attaining real freedom and human dignity.

Objectives of Continuing Education :

At the risk of repetition, it is resumed that there are certain areas of pressing and desperate need where the continuing education of women is urgent for (i) improving their own lives, (ii) improving the life of the nation, (iii) and contributing their share to nation-building. The broad objectives of the educational endeavour of women will be to :—

Become better citizens and be aware of their civic and political rights.

Acquire greater efficiency in the management of their homes.

Guide children wisely.

Acquire new skills, information and knowledge.

Develop a healthy attitude towards people and ideas.

Adjust themselves to change.

situation. This may result in an imbalance of privileges and obligations or in some frustration of basic interests. "[1]

With the expansion (howsoever meagre it is) of education amongst women, an image of ' educated woman ' is being formulated. The social expectations with regard to ' educated woman ' are mounting up and responsibilities of ' educated woman ' are emphasised time and again. It is the purpose of this article to explore the nature of social expectations from the educated woman and to examine whether the educated woman is able to fulfil these expectations and if not, what are the contextual social situations responsible for their non-fulfilment ? Though the present article focuses attention on some aspects of woman's education which have not received adequate attention, it is not presumed that there are no problems with regard to men's education.

The functions of formal education in a society have been considered threefold. Education imparts appropriate skills and knowledge to the students; as a process of secondary socialization it provides awareness and learning of roles which belong to the sphere of derived need, and lastly, education is an important agency for communicating the norms and values to the younger generation. It is in the context of these functional requirements that the Education Commission considered ' Education as an instrument of change ' and it states, " In our opinion, therefore, no reform is more important or more urgent than to transform education, to endeavour to relate it to life, needs and expectations of the people, and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization or our national goals. "[2]

Thus education as an instrument of social change has to inculcate new values and orientations amongst the students. The women-students too are expected to utilize the values imbibed and skills acquired to perform a multitude of roles in their wider social life. Though it may be mentioned that the fundamental function of education, so far as woman is concerned, is to make her an effective agent of adequate socialization through primary institutions. As the family and education systems share between them the function of socialization, within the family one of the major burdens of socialising the child falls on woman. It is here that formal education which inculcates new values and orientations in a future mother, becomes the bearer of social change.

An educated woman, it is believed, will become the most efficient instrument of child-rearing and child-care. She will be able to harmonise the relationship in the family, whether the family is nuclear or joint; and she will be more capable to establish proper adjustments between the family and the larger society. It is generally felt that an educated woman, through her socialization - functions will be able to create at the grass roots those basic

2. Education Commission, P. 6.

Educated Woman : Some Problems of Her Role Perception and Role Performance

NEERA DESAI

Scholars as well as policy-makers have been concerned with various facets of women's education. The problems connected with the expansion of women's education, the wide gap between the percentage of men and women receiving education, the baffling problem of drop-outs and wastage of education, the regional and class disparities with regard to the spread of women's education, as well as the inadequate educational facilities for girls' education are some of the areas of woman's education which have beeu brought into the arena of discussion. The seriousness of various problems with regard to women's education has been recognised in the Report of the Education Commission, 1964-66, when it states, " The education of women should be regarded as a major programme in education for some years to come and a bold and determined effort should be made to face the difficulties involved and to close the existing gap between the education for men and women in as short a time as possible. "[1]

Profound changes in the roles of Indian women have been accompanied by numerous contradictions and inconsistencies. Culture norms are often unsuited to the new social situations. Women has to perform complex set of activities arising out of a highly changing social situations in India, thus needing different sets of cultural norms. Old norms acquire dysfunctional character. This contradiction is very well brought out by Mirra Komarovsky when she says—" Thus they may deter an individual from a course of actiou which would serve his own, and society's interests best. Or, if behavior contrary to the norm is engaged in, the individual may suffer from guilt over violating mores which no longer serve any socially useful end. Sometimes culturally defined roles are adhered to in the face of new conditions without a conscious realization of the discrepancies involved. The reciprocal actions dictated by the roles may be at variance with those demanded by the actual

1. Report of the Education Commission, 1964-66. P. 138.

greater civilizing influence than education of boys was the expectation of the propagators of female education in the last century. It may be also noted that underlying these expectations of educated women, there were certain presumptions. Firstly, it was assumed that primarilly woman's role is in home and her influence is to radiate as a home-maker. The second assumption was that woman's role as a citizen and as an independent agent in economic production was relatively secondary. In brief, woman was by and large viewed as a feminine character with its own distinct functions, rather than as a citizen with her own human personality like man.

After independence new elements have been added in educated woman's role-expectations. She is a citizen of free India and she has also to contribute her share in national production. This is high-lighted in the fact that the constitution has accepted woman as equal to man and the Education Commission also has recognised her role outside the home, participating in economic activities. Thus, today, educated woman is expected to be capable of being the key-figure in the household, to be the imparter of adequate values and norms to the young generation and to be a member of the working force. However, it should be realised that though other functions of education are recognised as legitimate for women, much more emphasis is still laid on her socialising role through primary institution.

As a sizeable number of women having taken higher education are emerging, it is necessary to find out whether these educated women are accepting these roles ? Presuming that women have perceived their role and also are trying to perform them it is also necessary to find out whether they are suceessfully performing these roles ? In case the educated woman is not successful it is crucial to find out whether this failure is due to defective educational process in imparting these values and norms or whether she is experiencing severe sturctural restrictons in the milieu in which she has to perform her roles. These are the facets of education and women, which require further probing.

Presuming that the educational processes do impart the values and skills which are supposed to be given by it, we should accept the special social situations in which girls take education. A boy and a girl may be having the same in born capacities to assimilate the values generated by education, however if the boy is normal and healtny the main consideration in educating an intelligent boy is to prepare him for the profession for which he is suited while for a girl marriage and motherhood may alter the whole contour of her life. This point requires to be highlighted because in the contest of Indian situation the basic value harped by the domestic and outside educational social agency is for girls to marry, which is often expressed as " of coures, it does not much matter what she does, she will be married in a few years and that will put an end to all such nonsence ".

This aspects has been very well brought out by Mirra Komarovsky, when she remarks, " Society confronts the girl with powerful challenges and strong

attitudes, skills and norms which would generate an individual who would be equipped to perform complex roles. Thus the education for woman is primarily for assisting in her socializing role, and is secondarily an equipment for job performance.

Inspite of the fact that more and more women are participating in gainful, economic activities, the popular belief is that women's entry into employment market is more of temporary and emergency nature.

The social expectations from an educated woman as a torch-bearer of new values and social change is a legacy which has been given to the modern society by the pioneers of emancipation of Indian women in the 19th century, The plea for female education was from the intitial stages based on the belief " a literate woman is a surer guarantee of the education of the rising generation than a literate man. "[3] The social reformers like Raja Rammohan Roy, Ishwarchandra Vidyasagar, M. G. Ranade, Behramji Malbari and others believed that education of women of India will pave the way for social progress. It was Maharshi Karve who felt that women's admission into the educational field will remove her dependence. The Revivalists like Dayanand Saraswati and Vivekanand laid immense importance to education of women, in their programmes of reconstructing Indian society. The avowed liberal reformer, G. K. Gokhale said : " a wide diffusion of education with all its solvent influences among the women of India is the only means of emancipating their minds from degrading thraldom of ideas inherited through a long past and that such emancipation will not only restore our women to the honoured position which they at one time occupied in India, but will also facilitate more than anything else our assimilating of these elements of western civilization without which all thoughts of Indian regeneration are mere idle dreams and all attempts at it are foredoomed to failure. "[4] Such a high expectation has been also articulated by the Hartog Committee on education, when it stated, " None can realize more fully than educated women that education is the great social problem of India, and that until female education has made up a great deal more of the leeway which it has lost under the restraints imposed upon it by Indian social traditions, India cannot attain to the place to which she aspires as a modern nation. "[5]

Thus, it was felt by these pioneers that lack of education among women was a formidable obstacle to social amelioration. The eradication of social evils such as *suttee*, infanticide, child-marriage or permanent widow-hood can largely be possible if women of the country are educated. Further it was also felt that social adjustments necessary in a joint family living may be secured if the wife is educated. An educated woman can be a proper companion to her husband in his social life and an educated mother is sure to rear her child better. Education of women would in the long run have

3. The Key to Progress-Caton, P. 1.
4. G. A. Natesan (ed.) Gopal Krishna Gokhale's Speeches, Pp. 882-883.
5. Quoted in Caton – The Key to Progress, P. 4.

Further even while schooling, when she is supposed to devote time to asimilate and train herself for educatioh she should do so only after she has performed all the important domestic assignments. Thus single mindness which is very necessary for education is very difficult for a girl since claimants for her attention are varied and many.

Along with the above hurdles, there is another obstacle for a girl in assimilating values. Excepting in very few cases, continuity in girl's education is not a certainty. A number of studies reveal that many girls are forced to discontenue their studies at various levels of education. This is very significantly seen if we look at the number of girls per 100 boys at various stages of education. At primary level there are 55 girls for 100 boys, in classes VI – VIII, the number is 35, in classcses IX – XI it is 26, and at university stage in general education it is 24. The wastage of education in case of girls at the primary stage is 62% while at the higher primary stage it is 34%. Many girls are forced to appear in the examination without the advantage of the school and college education set up. It may be mentioned that, it is worthwhile to probe into the aspirations and frustrations of these girls who have tasted education and have been forced to forego its further pursuit.

In brief, the social background of girls taking to the same education having different value emphasis, demanding more time to non-educational activities, giving secondary importance to academic achievments and assuring no guarantee of continuity of education, conditions the girl, in a manner which puts considerable hurdle for even assimilating the same values generated by educational process. All these factors may play a significant part in obstructing a girl from assimilating and perceiving her expected role for which she is supposed to be trained by educational system. A systematic enquiry into the effect of these forces on the girl taking to education is extremely necessary if the productivity of education is to be ensured.

While taking for granted that inspite of these handicaps a section of woman who has completed her education and assimilated the values on basis of which she has to perform her varied roles, it is necessary to realise that such girls have to operate in more difficult social milieu to effectively perform their roles. An educated girl imbued with modern liberal democratic and rational ideas finds that implementation of whatever she has learnt by way of training or as cultural values, is not easy. For instance an unmarried educated woman, even if she wants to apply the modern values in choosing the partner, she will be censured, ousted or even economically boycotted. If she wishes to build up a career her unmarried state is looked upon as a stigma and is constantly brought to her notice as a serious lapse however competent she may be in her professional attainment. Further if the educated girl is married and attempts to project values which she has imbibed through education, she has in innumerable cases to confront a rigid network of authoritarian relationships which would make her efforts look like abnormal deviations from the prevailing pattern and practices. Either she has to succumb

pressure to excel in certain comeptitive lines of endeavour and to develop certain technniques of adaptations very similar to those expected of her brothers. But, then, quite suddenly as it appears to these girls, the very success in meeting these challenges begins to cause anxiety ."[5]

Further a peculiar contradictory situation has arisen in which on the one hand, girl's education is considered to be of secondary importance, on the other hand, marriage prospects themselves require some level of education. The expected adequacy in education for a prospective bride may differ for different regions, castes, as well as occupational groups. The expectation may be for a bride who is matriculate, under-graduate, graduate, or in rare cases having a Master's Degree. It is in this background that prof. G. D. Parikh's statement " A house-wife need not be a graduate but a girl who is not a graduate may find it difficult to become a house-wife"[6] becomes meaningful.

Along with these differences in role playing, there is another factor which puts burden on women taking to education. It is a matter of common observation that in majority of cases that domestic duties fall entirely upon the girl. It is a common situation that when a girl and a boy are studying together in a family the girl has to invariably work not only for her school lessons but also help her mother in domestic work as well as look after her younger brother and sister. This is a situation which could be considered very crucial in facilitating or otherwise in the role perception process.

Though education which is being imparted after independence, is open to all and is largely of the same pattern for both boys and girls. we should, not forget that the background of the boys and girls assimilating the value and skills imparted by the educational system is qualitatively different. After independence Indian society is being consciously transformed from a traditional society to a modern one. Education which is supposed to be one of the important agencies of social change, is assigned the task of instilling liberal democratic values including achievement motivations. It is also oriented to providing skills and knowledge so necessary for occupations and roles which are not hereditary but have to be secured, on the basis of training and qualifications. The education thus is spposed to generate values like individual self respect, rationality, objectivity and application of knowledge for a desired social change. It also attempts to generate a new sense of self-hood, as a citizen, irrespective of any considerations. A boy and a girl who are being socialised into such values and skills, however, have different social stimuli and conditioning in their outside edcational setting. This necessarily creates divergent and unequal preparedness for assimilating these values and skills generated by educational system. A girl who goes to school is constantly bombaded in her ears that for her going to school is an incidental, subordinate and a temporary activity. Her major objective in life is to get married and bear children.

6. Higher education in India (ed.) A. B. Shah P. 13.

of educated woman to find out " what she is " needs no justification. This will also enable us to find out whether she is just like any other woman excepting the fact that she has gone to a school or college for some years, or whether she is a woman distinct from other women, having imbibed modern rational ideas and full of reforming zeal. Such empirical study alone will indicate whether the education as a socializing agency really plays a powerful independent role transcending the influences of major social metrix. This will also test whether the manifold expectations of powerful nature from an educated woman as wife, a mother, a companion, a citizen, and an economic member are utopian, generating heavy pressure of guilt amongst the consciousness of women, who may not be able to perform all these roles according to expectations. ' Is it true that if the educated women " has to steer a careful course she must avoid both the rocks of aggressive insistance on her status and also the mud-flats of self-deception ? '[9] A systematic enquiry into how educated woman herself feels about her education can answer all these querries.

9. Judith Hubback - " Wives who went to College," P. 159.

or face an isolation or even boycott against which she has no protective shield in the outside society. As Miss Phadke has described, on the one hand, she must conform to the traditional ideal of a hard working, completely self-effacing person, always ready to subjugate her own interests to the happiness of others in the family demanding nothing as her right. " Her education, however, makes her question the traditional values and she tends to be more aware of her own rights and less capable of sacrificing her individuality to the interests of the family. "[7]

Thus values and norms in the family and in formal education do come in conflict. Dr. Yogendra Sing has rightly pointed out " the lag between primary socialization and education is bound to exist for a long time. "[8] In a large number of cases the non-availability of facility at home or economic disability may prove as heavy odds for implementing child rearing practices based on modern values of respecting the child as an entity. The innumerable religious and social rituals based on traditional values of the past so surround the daily life of the family in which woman lives, that the educated woman is almost forced to drown her rational liberal values and consequent practices in this ocean of irrationality. These overpowering situation which is so stifling that either the educated woman experiences deep frustrations or with a view to adjust to the setting, she develops a rigid conformist behaviour pattern which is constantly at war with her new inner value system. Some of the educated women may develop a type of defiance which is more anomic than a healthy struggle to reconstruct that milieu. Thus barring exceptionally few educated girls majority of educated women appear to face enormous hurdles in practicing their values in day to day social life. This is also indirectly borne out by some of the reports which come to light through various informational channels. The reports of mental disorders, cases of desertions and divorces, growing number of suicides, hectic rush for cheap pleasures in the form of gay life which is becoming a notable feature in urban upper class strata, as well as the emerging picture of growing tensions in homes and other features reveal how educated woman is manifesting her deep frustrations against the prevailing social structure in varities of anomic manifestations. The high aspiration arising out of new values imbibed during the process of being educated and the innumerable bottlenecks in applying them in real situation may become as Merton has rightly pointed out seed-beds of deviant behaviour. When the aspirations cannot be realized it is better to adapt oneself to the situation is the attitude of many educated women. As Merton describes – " It is, in short the mode of adaptation of individually seeking a private escape from the dangers and frustrations which seem to them inherent in the competition for major cultural goals by abandoning these goals and clinging to all more closely to the safe routines and institutional norms"[9]

It is in this context that there in an urgent need for studying the role perception and role fulfilment by educated woman. A systematic study

7. Papers in the Sociology of Education in India, Ed. Gore, Desai, Chitnis, Pp. 194-195
8. Ibid – P. 72.

carry."[1] It is clear from this quotation that the American woman did not achieve this kind of status and position overnight. She fought her way through the inherent prejudices and social barriers.

If we look at the colonial period, girls had practically too few educational advantages, compared with boys. Some schools even barred the girls. Fortunately the progressive minded Quaker communities offered girls elementary education. In the eighteenth century numerous schools offered education for girls. These schools marked the flexibility and a frank utilitarianism reflected the growth in material welfare and an increasing liberality toward the education of daughters. With the advent of the American struggle of Independence, political and social arguments appeared increasingly in favour of women's education. As a result, extensive educational facilities in the form of seminaries or academies were encouraged. Girls started getting secendary education and the picture changed completely. In the 1820's the question of publicly supported secondary education for girls began to be answered in the affirmative.

A little education be got a desire for more. Seminaries tended to grow into colleges. Between 1825 and 1875, the struggle for this extension led to a full, clear out collegiate education. "Like a man's" and when the experimental period was over, by that time, the collegiate education was not only accepted but thought to be possible and desirable.

However, in some quarters, the opposition to general education for women continued; the objection raised against preparation for entrance to long established professions, the exclusive domain of men. At this point it is worth mentioning Elizabeth Blackwell's name for the successful struggle she went through for getting admitted to a medical training college.

Now-a-days it has become comparatively easier for American women to secure the opportunities for training in medicine, law, engineering, architecture, chemistry, pharmacy, etc., though sometimes the effort is to promote vocational training for the domestic sphere, nursing, commercial work and the like. Vocationalizing tendency is meeting with sharp opposition as it is coming into conflict with the traditional ideal of general education. While the earliest women's colleges unanimously favoured the general liberal-arts type education, the growing tendency is to vocationalize the college courses in the direction of women's probable pursuits.

The surge of American women to colleges and universities can be distinguished from men's. A question is often asked, "How many women as compared with men have been going to colleges these past few years?" The answer is that over the last decade the enrollment of women has been increasing distinctly faster than the enrollment of men. The freshman enrollment figure went from 245,000 young women in 1954 to 528,000 in 1964,

1. Max Lerner America - as a civilization; 1957, Simon and Schuster New York - P. 599.

Women's Education in the U. S. A. and West Germany

HARSHADA PANDIT

[In the following pages, an attempt has been made to review the status and more particularly the educational status of women in the U. S. A. and West Germany. Accidentlly the compilation refers to the position of women in some of the ad- vanced countries. I wanted to include the information about women's status in the developing as well as developed countries, but due to paucity of time and literature, I had to satisfy myself with this limited survey.

This is an incomplete picture, I must admit. For various reasons, the written material in the form of pamphlets or books about women's education does not emphasize the status that women have actually achieved in different societies. Co-education is the mode of the present world. It posed a grave problem. The emphasis on the systems of education baffled me also. On one hand, we consider that world-womanhood has progressed and acquired equal status and on the other hand, we were looking for the distinguishing features of women's educational progress. This made it a more difficult task. I am aware of the limitations of this study. However, this modest effort to evaluate the Educational situation of women in these two countries would help widen our horizons.

I take this opportunity to express my heartfelt thanks to various consulate cores, embassies and information-agencies for supplying the relevant literature.]

U. S. A.

Today American women are considered to be equal to men, legally and socially. This process of equalization has caused some social transformation also. If one considers the seclusion of women in ancient times and remembers that this was held to be divinely ordained, the modern metamorphosis seems remarkable.

But it took six to seven decades to bring about the fundamental changes in outlook about education of women and thereby changing the social order. As Max Lerner effectively points out in his famous treatise 'America – as a Civilization', "Rarely in historic civilizations have women been as free, expressive and powerful as in America : Yet rarely also has been the burden of being a woman, and trying to be a fulfilled one, been as heavy to

carry."[1] It is clear from this quotation that the American woman did not achieve this kind of status and position overnight. She fought her way through the inherent prejudices and social barriers.

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HARSHADA PANDIT

[In the following pages, an attempt has been made to review the status and more particularly the educational status of women in the U. S. A. and West Germany. Accidentlly the compilation refers to the position of women in some of the ad- vanced countries. I wanted to include the information about women's status in the developing as well as developed countries, but due to paucity of time and literature, I had to satisfy myself with this limited survey.

This is an incomplete picture, I must admit. For various reasons, the written material in the form of pamphlets or books about women's education does not emphasize the status that women have actually achieved in different societies. Co-education is the mode of the present world. It posed a grave problem. The emphasis on the systems of education baffled me also. On one hand, we consider that world-womanhood has progressed and acquired equal status and on the other hand, we were looking for the distinguishing features of women's educational progress. This made it a more difficult task. I am aware of the limitations of this study. However, this modest effort to evaluate the Educational situation of women in these two countries would help widen our horizons.

I take this opportunity to express my heartfelt thanks to various consulate cores, embassies and information-agencies for supplying the relevant literature.]

U. S. A.

Today American women are considered to be equal to men, legally and socially. This process of equalization has caused some social transformation also. If one considers the seclusion of women in ancient times and remembers that this was held to be divinely ordained, the modern metamorphosis seems remarkable.

But it took six to seven decades to bring about the fundamental changes in outlook about education of women and thereby changing the social order. As Max Lerner effectively points out in his famous treatise 'America – as a Civilization', "Rarely in historic civilizations have women been as free, expressive and powerful as in America : Yet rarely also has been the burden of being a woman, and trying to be a fulfilled one, be-n as heavy to

showing an increase of 116 per cent, while the parellal figure for freshman men went up only 82% from 387,000 to 706,000. Since junior colleges have been expanding faster than other institutions, the parallel figures for freshman entrants to under-graduate colleges alone are lower; 108 per cent for women and 66 per cent for men in 1964 as against 1954.

In spite of the number of young women who enter college only to drop out for marriage and other reasons, the disproportion has begun to show at the level of graduation. The number of bachelor's and first professional degress conferred in 1963 was up 69 per cent for women across the nation, as againest only 50 per cent for men, from the base year 1955. The increase here is more dramatic because the number of women receiving their B. A.' s had been sufficiently constant from 1949 to 1955.

Some specialists in this field feel these new trends are likely to continue until the total number of women in Colleges equals that of men, perhaps as early as 1980. Others are equally positive that, out of each year's matriculates, no more than about four in every ten girls will enter college, as against more than five in every ten boys. IS the shift of the last ten years a passing phenomenon ? Or are we seeing a quiet revolution in women's college-going, toward full equality with men's ?

1960 Census revealed that across the nation, the number and proportion of women workers have increased steadily 1940. In 1950's the increase was particularly marked among women aged 45-54. This accounts for the rise in labour force by married women. These statistics also match the well publicized eagerness of house-wives with some college background to go back to school for special training, for which Sarah Lewrence College like so many others has now made special arrangements.

Does this mean that the increased pressure of women to go to college is to be explained as added pressure for vocational preparations ? A trend is noticed for sometime that college programmes of training physical educational teachers and programmes in home-economics have been in trouble for lack of applicants. Women seem distinctly less interested than they were a few generations ago in preparing for traditionally feminine professions. Serious shortage of social workers and nurses seem to bear this out. What women students prefer is a liberal arts education and their preference is in step with recent changes in teachers training and even in the leading engineering schools.

Adult women taking jobs and students prefering liberal arts to characteristically feminine professions may add up to a new position of women, a position conceivably different enough from that in the 1930's to bring about a shift all the way to equality of numbers of women with men in higher education. There is a sense in other countries that the age of feminism is approaching in America, as women's organizations are lending their influence to remove laws protecting women at the same time that they urge empolyers to allow part-time work adjusted to house-wives' necessities.

The table below would give a clear idea about the whole picture as it depicts a situation of 1950 and tries to bring it up-to-date (1964) :

High School graduates and first time college enrollments

Selected Years 1950–1964

Selected years	High School graduates	Number	Percentage of High School graduates
1964	1,178,000	528,340	44.9
1963	996,000	446,584	44.8
1962	990,000	436,627	44.1
1960	969,000	387,049	40.1
1958	780,400	312,450	40.0
1956	735,300	277,064	37.7
1954	663,600	244,573	36·9
1952	627,300	213,206	34.0
1950	629,000	197,103	31.3

[*Source* : *U. S. Dept. of Health, Education and Welfare, Office of Education* : "Digest of Educational Statistics 1964", *Bulletin 1964, No. 18*].

There is a general trend among most women students to attend liberal arts colleges and teachers' training colleges. Very few, less than one per cent enter technological, theological and other professional schools. The number of women earning degress has risen significantly in recent years, and reached a record high of 235,936 in the academic year 1963–64. Women do earn the degrees in a broad and varied range of subjects from engineering, law, medicine, social sciences and education. The spcific subjects in which women generally are specialised are elementary education, English and journalism; health professions, fine and applied arts, foreign languages and literature, biological sciences and mathematical subjects. Library Science is also gaining popularity.

Unfortunately the number of getting Masters and Ph. D. degrees is not high enough. But it could be interpreted that the amount of education a woman completes, determines to a great extent the type of job she can obtain. Because women prefer to prepare for definite professions. As a survey conducted by the Office of Manpower, Automation and Training in 1963 suggests that most of the college trained women were employed in occupations related to their major field of study. Federally aided vocational training courses are becoming more popular among the women students who are not able to join colleges.

In this century, there is a striking increase in the proportion of women who work outside the home, could not have been predicted before. Yet it is now a well-established fact of American Society that each year more women join the labour force. And the trend is likely to continue. What jobs are made available to them ? Naturally industries absorb the largest lot. Jobs for medical and dental technicians are plenty. Women workers are in a great

demand as nurses, attendants in hospitals, waitresses and cooks, counter and fountain workers, charwomen and cleaners. Both clerical and sale-workers are mostly women. They are in white-collar jobs also. This clearly indicates that women must take advantage of all the education and training available to them and develop their talents to the fullest.

In this era of rising demand for more skilled workers and accelerated automation, women have to be positive in their attitudes. The labour laws, like minimum wages, equal pay, hours of work properly defined, and attractive beneficiary plans should prove encouraging enough to qualified women to share the increased responsiblities of the industrialized era and keep the country's economy growing at the fastest rate.

WEST GERMANY

The women of Germany have the reputation in other countries of being particularly domesticated. With certain reservations, they still deserve to be so regarded. During the war and post-war years, many women had to take up work outside the home, often being the sole supporter of their family. Even after their husbands had returned from the war or captvity, many women had to continue to work in order to replace household effects that had been destroyed. More and more young wives are still continuing in their employment for a time after getting, married in order to provide a better economic foundation for their newly established household. In many cases, even mothers go back to work, when their children, growing up, no longer need them in the home.

Through this development, women in Fedral Republic of Germany have, to a very great extent, broken loose from their domestic circle and have become used to working outside their home. Nevertheless, *it is not out of* professional ambition that most married women go out to work.

Because of war losses, Germany's population structure showed substantial surplus of women (53% *women*). Many of them were war widows and the wives of the men severely injured through war.

To-day German Women enjoy full equality of rights and legally speaking, their position is changed. It is interesting to note how statistics compare American house-wives with German. An average American housewife works 63 hours a week of household work, the French about 90 hours and the German, 120 hours. The position of working women in Germany is much improved but it has not reached the level of psychological equality. Less and less women are staying in agricultural fields and more and more women are entering law, library, journalism and education. All these professions require special facilities for training. So opportunities for education have been enlarged.

The education of women in Federal Republic of Germany is largely in the hands of the women's associations. There are about seventy such associations. The most important are :

1. The Working Community of German Women Catholics.
2. The Protestant Women Working in Germany.
3. The Working Community of Non-denominational and Non-party Women's Organisations.

In many cases, Women's organizations of various schools of thought jointly represent women's affairs in the form of working communities. They also maintain a joint ' Information Service for Women's Problems '.

In order to make the status of women in modern society clear and to assist them in assuming their place with equal entitlement, a ' Women's Section ' was set up in the Federal Ministry of the Interior. In Germany, compulsory education starts at the age of six or seven. School education and types of schools for girls in Federal Republic of Germany correspond basically with those for boys. Every child has to undergo eight years of elementary schooling and after that, if it does not wish to go to high school, it is obligatory for him to join a vocational school until the age of eighteen. Industry provides additional training and excellent facilities for the apprentices. In the rural areas a considerable number of girls go to farming.

The students complete their secondary education at the age of sixteen or seventeen, after a solid training in one or two foreign languages, advanced mathematics, natural science, human relations and business. After the high school, most of them join the business line, or a number of special professional schools which are, however, not on the university level.

If a student wants to seek admission in a university, he or she has to get through an examination which is conducted by the Ministry of Education, known as the " Abitur " (Final examination of a higher school). All those who pass this — and most if them do – have the right to enter the University of their own choice and to start the study of the subject of their preference. All Universites are State Universities and the Constitution guarantees the right to study to everybody – to everybody who has the ' Abitur '.

Of course, going up to Universities is not the only way for those who pass their high school examination. Some of them go to Teacher Training Colleges, as the training of elementary teachers in Germany is, to a large extent, still separated from the Universities.

More remarkably, the proportion of females in the different branches of study has also changed in post-war years. In natural sciences, it is 14%; in economics 8%; in social sciences 45%; in legal studies 6%. The total number of women students at the different Universities is now 54,540. Most of them are studying Music, Science and Commerce. There are approxi mately more than 3,000 women students studying at different specialized institutions and academies. Roughly 10,200 teachers at the Federal Republic's Uinversities and Similar institutions are women.

Women students at Universities and Colleges :—

(As per 1962)[1]

Humanities (Cultural Sciences)	22,372
Law and Economics	6,599
Natural Sciences	4,583
Medicine	13,774
Other branches	8,117
Total (or 22.9% of all students)	55,445

(This table includes foreign women students).

At present teaching and medical are the academic professions, which still attract most women. With a man-power shortage and full employment, there is a great demand for women in industry. According to the 1961 micro-census, 9.4 million women including members of their families assisting them, were in gainful employment. An attempt is being made to brain more women than hither to for professions demanding special qualifications. The increasing number of women employed in business and commerce is mainly at the expense of those in agriculture and domestic employment. In 1962, there were 4,80,000 women in domestic service; in agriculture, only 158,000. One-third of the women employed in industry are engaged in a commercial profession, such as, working in an office or as a shop-keeper. More than three million wage and salary earners have a woman as their head and 7,0500 or 22% of the self-employed persons in the Federal Republic are women as against 2.5 million self-employed males.

In public life, women occupy prominent posts, though the number of women in the topmost positions is still small. Four women are judges in the Federal Constitutional Court, the Federal Court of Justice and the Federal Labour Court. A woman is heading the Ministry of Health. The present *Bundestag* has 43 women deputies. Compared with the Parliaments of other countries, it is relatively high and also noteworthy in view of the fact that at the 1961 elections there were 2,316 male candidates as against only 247 females. Women in Germany have possessed the right to vote over since 1919.

Eventhough the equality of rights on politics coferred on women in 1918, and has been extended to all spheres of life, the position of legal equality is limited to the point where it is seen that equal treatment is not advisable by reason of the biological or functional differences between men and women; i. e., the basic law forbids women to be used in armed services. Apart from prohibitions or restrictions on employment for certain categories of the more dangerous or the heavier work, the basic prohibition of night-work, regulations concerning maximum working hours and breaks at work, as well as the stipulations about the grant of a 'housework day' for wives, a specially

1. Facts about Germany, published by Press and Information Office of The Federal Government of Germany — 1964, P. 267.

important protection for pregnant and nursing mothers was initiated.

German women are responsibility-conscious. As they come from all social strata and of all political thoughts, they have taken up the cause of public welfare. Women's osganizations work on the same line as in other parts of the world, however, they do suggest the changing position of German women. German Red Cross, Mother's Convalescent Institution, German Caritative Welfare Organizations are the welfare units worth mentioning. Exhausted mothers as a result of their double burden in the family and profession are enabled to find new strength, both physical and mental, through periods of convalescence in special homes. Psychologically speaking, a substantial service is rendered in saving the breaking of family through this organization.

So, we have seen how a German woman student is educated to perform the dual role. The present day Germany is concerned with the Vocational Training of the women and with their gainful employment. The efforts to bring up women to be partners in public life, conscious of their responsibilities, correspond to the endeavour to provide suitable women with the chance for appropriate co-operation, whether it be through responsible work in the political parties or through responsible positions in industry and administration.

The characteristic measures in which official and private bodies and in a decisive manner, women's organizations and trade unions co-operate, serve the purpose of facilitating the creative activity of women in family and in public life in a genuine partnership with men.

Women In Britain's Universities

A Century Of Changing Pattern

DAME KITTY ANDERSON

" Why are women so little thought of ? I would like to see girls educated to match their brothers. " So said young Frances Mary Buss.

In 1850 Miss Buss opened a school in London to give girls the kind of education which would enable them to go on to higher education *if* and *when* the doors might open to them. In that year there was widespread prejudice against women – in strong contrast to conditions in academic circles today. Within the comparatively short space of one hundred years, remarkable changes have taken place in the educational pattern for women in Britain. Opportunity at all levels is open now to young women from every type of social background.

But even in 1850 two institutions already existed which were to play an important part in the development of women's education.

A Twofold Aim

Queen's College, Harley Street, London, opened in 1848, was founded mainly through the efforts of Frederick Denison Maurice, a professor at King's College, London, and the Reverend David Laing, Honorary Secretary of the Governesses' Benevolent Institution. Their aim was twofold, namely to give an opportunity for the education of would-be teachers, and to enable young women to continue their studies beyond the stage generally possible at home with governesses.

Among the first students were two young women who were to become famous Head Mistresses and pioneers in the girls' school movement – Frances Mary Buss who founded North London Collegiate School, and Dorothea Beale who became Head Mistress of Cheltenham Ladies' College. Good schools such as these, they felt, were essential if women were ever to go on to the universities.

The other institution, the Ladies' College in Bedford Square, opened in 1849 through the enterprise of Elisabeth Jesser Reid. Mrs. Reid and the

friends associated with her, were not so much concerned with the provision of better governesses and better teachers as with the widening effect, education could have on women's lives and outlook. The start of the college was not encouraging; they hoped that hundreds would attend the new classes but only tens came. In 1849 it looked as though a second college for women in London was superfluous, but how different have events proved. Bedford College is now a constituent college of the University of London, admitting both men and women; currently there are 1,340 students, of whom 225 are post-graduate.

The Spearhead Attack

The century which followed these humble beginnings falls into three periods. The first, the struggle for recognition of a woman's right to the opportunity of university education, might be called *the spearhead attack.* The years from 1902 to 1944, the second period, might be called *the broadening front.* These were years of consolidation and of growing opportunities for women and witnessed increasing numbers of young women taking these opportunities, especially after the first World War. The third period, 1944 to 1967, leading to the contemporary scene, is marked by the rapid growth in the numbers of young men and women seeking higher education; we call it *the combined forces.* New universities, new fields of endeavour, new public interest in education have brought tremendous expansion of opportunity for both men and women.

First, the spearhead attack. What led to this ? In the mid-nineteenth century there were considerably more females than males in the population, and the economic conditions of the times emphasised the need for women to be better educated. Almost all qualifications by public examination which were necessary, were forbidden territory to a woman. The examination front was first breached through the efforts of another pioneer, Miss Emily Daies, a friend of F. D. Maurice. In 1863 she headed a committee which persuaded the Cambridge Syndicate to allow girls to take the same examination papers as boys in the grammar schools. So successful was this experiment that a few years later it was agreed that school examinations should be permanently open to girls.

Miss Davies said : " The opening of these examinations was the first recognition by an English university of women as coming within the range of its obligations. The first step had thus been taken on the road twoards the ultimate participation of women in university privileges on the same terms on which they are enjoyed by men. "

Years Of Great Activity

But the road ahead was steep and difficult. The years that followed were ones of great activity with Miss Davies to the fortfront in the struggle. She secured that evidence from women should be given to the Schools' Enquiry Commission which brought to public notice the plight of girls. The

Northern Council for the higher education of women was formed and courses of lectures for women started in several north of England towns, and similar were arranged in Cambridge.

Meanwhile, Miss Davies was working for the foundation of a women's college which would offer an education comparable with that of the University of Cambridge. She found a house in Hitchin where six students could reside and to which a few devoted dons came by train from Cambridge twice a week. A university college could hardly have had a more modest beginning, but it thrived and was incorporated as Girton College in 1872, moving to Cambridge in 1873, with Miss Davies as its first Mistress.

Other colleges followed – in Cambridge, Oxford and London. At this stage, separate colleges for women seemed to be the best and the only possible answer.

The right to take degrees was another matter. Students at Hitchin were allowed to take the Cambridge examinations by private arrangement, by courtesy not of right. In 1872 Miss Davies was rewarded when two of her first students passed the Classical Mathematical Tripos. But the real break-through came in 1878 when the University of London resolved that all its degrees, honours and prizes should be open to both sexes on equal terms.

Although at Oxford and Cambridge women were able to compete in the degree examinations, they could not become members of the university, but by the end of the century the situations was very different elsewhere. The field was open to women in Scotland, Wales, Dublin, London and in the new provincial universities. The support given by this last group to the claim for equal rights can best be illustrated by a typical clause in one of the charters :

" All the degrees and courses of study in the University shall be open to women subject to such conditions and regulations as the Court may prescribe and women shall be eligible for any office in the University or for membership of any of the constituent bodies. "

Full Recognition

It was not until the 20th century that Oxford and Cambridge gave full recognition to women, in 1920 and 1948 respectively.

The effect of the new opportunities open to women was soon clearly evident in girls' school. Miss Buss, reflecting in 1891 on the dramatic changes she had seen in her life time, said : " I need scarcely point out that the vast improvement in the quality of girls' education which has taken place in the last fifteen years has been mainly brought about by the improved education of their teachers. We now have on our staff fourteen graduates........The enlarged knowledge of women engaged in teaching is only one of the improvements we now enjoy in our work. Besides, in the last ten years provision has been made to train teachers for their professional work......and all our

younger teachers have been trained under these new conditions......Thus, the composition of our staff tends to become more and more marked by the presence of women with University attainments equal to those of men, but who are superior to the assistant masters in the possesion of knowledge as to the principles underlying their work and the methods by which those principles can be applied." Triumph indeed !

The Broadening Front

The second period, from 1902 to 1944, the consolidation after the break-through, runs from one great Education Act to another. The events are in some ways less dramatic, colourful and exciting.

Consolidation, in contrast to spectacular success, may seem dull but without it anything gained in the attack is soon lost. None the less the period is full of interest, and the developments give direction and form to the pattern. A subtle change was taking place. Gradually, very gradually, the essentially feminist approach became less obvious and was increasingly absorbed in the wider issues of the scope and provision of university opportunity against a backgronnd of the growing desire of young people, men and women alike, to pursue their education beyond school.

In order to appreciate the period it is necessary to take note of the growth of national policy. The Royal Commission of 1894 led to the establishment af the Board of Education, and the Act of 1902 gave Local Authorities the power to provide secondary and higher education. The idea of secondary education for all was only present in the minds of a few advanced thinkers but the act prepared the way for the eventual acceptance of the view in 1944. It also directed Local Authorities to co-ordinate all forms of education within their areas and this fact forced them to consider the relations between secondary and elementary schools and resulted in the free place system.

Thus, in a very real way one can say that the 1902 Act contained the germ of the idea of a scholarship ladder from the elementary school to the university. The foundation of new secondary schools for girls and the beginning of free places brought the chance of a university education within the reach of more girls, and girls from widely differing home backgrounds. Boys, no less than girls, were affected by these educational advances. Demand brought expansion and the new universities developed rapidly in the great provincial towns such as Liverpool, Leeds, Sheffield, Bristol and Reading.

More and More Were Qualifying

More and more girls were now qualifying to go on to the universities and more girls were going on. The figures for a particular university illustrate this, as for example, those given in Dr. Tylecote's book "The education of women at Manchester University". The University of Manchester from its first charter had opened all its degrees to women. In 1899-1900 there

of the importance of education and the urgent need in national interests to make full use of the ability of all young citizens, both men and women. It has become vital to combine forces. Education is now a matter of public interest and concern. In Britain the national heart-searching is evident in the recent investigations instigated by the Government, involving extensive sociological and statistical research and culminating in the publication of reports, covering the whole span of education from the primary school to higher education. The Crowther Report in 1959, the Newsom and Robbins Reports in 1963 and the Plowden Report in 1967, have provided blue prints for the 20th century.

In February 1961 a committee under the chairmanship of Lord Robbins was set up " to review the pattern of full-time higher education in Great Britain and, in the light of national needs and resources, to advise Her Majesty's Government on what principles its long-term development should be based. "

The problem facing the committee was that increasing numbers of boys and girls were staying at school beyond the school leaving age and gaining qualifications which would admit them to higher education. There were too many candidates and too few places. Would this development continue ? What kind of expansion was necessary to meet the demand ? After considering many factors such as population trends, the influence of home, school and conditions in contemporary society, the committee concluded that all the evidence showed that the desire for education appeared to be affecting all classes and all abilities. It was reasonable to suppose that this trend would continue, especially as the quality of primary and secondary education grew. Education creates an appetite for education.

The Committee's Axiom

The committee took as an axiom " that courses of higher education should be available for all those who qualified by ability and attainment to pursue them and who wish to do so ", and considered that " if there is to be talk of a ' pool of ability ', it must be of a pool which surpasses the widow's cruse in the Old Testament, in that when more is taken for higher education in one generation, more will tend to be available in the next. "

They made a striking recommendation. Compared with 216,000 students in full-time higher education in 1962, they said, places should be available for about 390,000 in 1973 and, on present estimates, for about 560,000 in 1980. Full-time higher education, of course, covers not only universities, but teacher training colleges and institutions for technological and further education.

Looking at the university field alone, there are now more than 40 universities, planned or in being, many of which have been founded since 1960. This includes ten previous Colleges of Advanced Technology which now have full university status. Current university prospectuses make interesting

were 126 women studens; in 1913, 14,355 students, and in the peak year 1923, 754 women students registered.

Not only were more women students entering the universities but they were also doing post-graduate work. This time the illustration is taken from a women's college with figures given in Dame Margaret Tuke's " History of Bedford College ". From 1886 to 1919 only 65 women achieved higher degrees at Bedford, whereas from 1920 io 1937, a period of only 17 years, 189 did so, and in this period the higher degrees cover a wide range of subjects in the Humanities and Sciences.

A growing interest in Science can be detected in comparing the two periods : in Chemistry, for example, there was only one higher degree in the first peroid; in the second there were 30 including a dozen Doctor of Philosophy (Ph. D.) degrees and three Doctor of Science (D. Sc.) degrees.

By far the most striking development was the growing number of women students, from a widening social background, entering the university with improved standards of achievement from which to proceed to degrees. At Bedford, of the 175 standents in the college in 1900 only 87 had matriculated but by 1913-14 the ratio had changed and four-fifths had matriculated on entrance. Standards required for admission were gradually raised and in 1923 the college instituted a special Entrance xamination.

From A Larger Number of Schools

The students now came from a larger number of schools and the great majority entered for a professional purpose, with a definite career in mind. Many could not have done so in the past on sheer financial grounds. In the early days education at university level was the privilege of those who could afford to pay but in the 1920s, by means of scholarships and grants, many more women were able to enjoy university life. At Bedford by 1937 moie than a third of all the full-time students received some financial assistance.

Change came in the public attitude to a woman's professional and public life, partly through the efforts of the suffrage movement and partly through the recognition of the part played by women in times of national emergency. The granting of the franchise to women coincided with openings in a great variety of careers. There was no longer the same urgency to argue about the principle of equality of opportunity; that battle was largely won. Other factors might militate against a young woman taking those new opportunities, notably parental attitudes, the lure of immediate employment after schools, the influence of fraiends and so on, but the new horizons were there - the front was broadening in every direction.

The Combined Forces

The final period opens with another great Education Act, in 1944, raising the school leaving age and establishing free secondary education for all. The succeeding decades have seen, in all countries, a growing awareness

categories there is a considerable reserve of ability which needs to be mobilised if critical shortages in many professions are to be met, is already leading to new thinking and new plans. Education is no longer the concern of a few gallant pioneers but of the State.

A hnudred years ago one of the Assistant Commissioners to the Schools' Enquiry Commission wrote: "The notion that women had minds as well worth cultivating as man's minds is regarded by the ordinary British parent as an offensive, not to say revolutionary, paradox."

A revolution has taken place; the hundred years have seen a really remarkable advance in women's education and in their contribution in higher education and in society. And they are still advancing.

reading and show the great variety of fields of study and new thinking about combinations of subjects and technologies.

In 1967 it is no longer necessary to segregate the sexes either in university thinking or planning. Young men and women are partners in their studies and equally assisted by public funds. This shows how much the situation has changed. There are more men than women at the universities, but on the other hand the reverse is true at teacher training colleges (now called Colleges of Education, and offering dogree as well as diploma courses).

One-Quarter Were Women

For example, in 1962-63 a quarter of the students at British universities were women; in training colleges in England and Wales two-thirds of the students were women. There are, of course, a variety of trainings particulary attractive to women, such as nursing. secretarial, and training for the medical auxiliary professions, to mention only a few, which do not come within the definition of higher education and these will always recruit more girls.

Even so, the desire for higher education among girls is gaining momentum each year and greater numbers are staying at school until 18 years. When the present session opened there were 43,263 women student at the universities, and at Colleges of Education there were 60,200. Perhaps even more significant is the fact that the numher entering the first year in both sectors is greater this year than the last by 668 and 2,900 respectively. There is every indication that this trend will continue, giving weight to the suggestion made by the Robbins Committee that among girls lay, " the greatest source of unused talent."

Some of the most pressing questions concerning women and higher education arise from the new social pattern of earlier marriage. This affects a girl's thinking in planning her career. She sees her future as a dual role as wife and worker. The career pattern is now increasingly a short period of work before marriage and in early married years, followed by a second period starting some 15 years later, when home responsibilities are lessening. It continues for 20 years or more, often in part-time service.

Two Categories To Be Considered :

Two categories of women, therefore, have to be considered. The prospect of early marriage leads some girls, capable of work in the professions, to leave school before the Sixth form or to go straight into employment after Sixth form studies. Many of these may wish later to enter the field of higher education. What contribution towards the education of mature students can be made by universities and other higher educational institutions ?

Then, again, married women who have already enjoyed a university or college education and who wish to returnn to professional employment, will need refresher courses if they are to take up professional work once more. What provision can be made for revision courses? The realisation that in both these

and more unforeseen events, new plans and ideas and new economic pressures changed her expectations. As a result, it is impossible to make a prediction for any woman.

A reading of the current situation shows, that now the predominant group in the female labour force is of married women living with their husbands and that the percentage of widowed, divorced or separated women in the work force is relatively small.

In advanced countries it is the usual pattern for women to work for about four years and then quit work when the first child is born. Many married women seek employment once their youngest child enters school. For some, this means a return to the work-force after an absence of about ten years. For others, working outside the home is a new venture.

An examination of the factors which have contributed to the changing patterns in the lives of women reveals that they are related to other changes in society, namely the change from a predominantly rural culture to an urban society, the change from simple small-scale production methods to the mass production which mechanisation has made possible, the change from a society in which the home was self-sufficient and self-supporting to one in which the home is dependent upon all facets of the nation's economy for the commodities and services essential to daily living.

One of the benefits that science and technology conferred on women is the immeasurable gain in time available from domestic work, which made it possible for them to take a lively interest in activities outside their homes. This, in actual fact, meant a fresh lease to their life span in terms of learning, experience and profitable accupation.

Thus, mechanisation and automation have given the women in developed countries bonus in time. Many of the chores once done in the homes are now the concern of the commercial ventures ranging from giant industries to laundries. But mechanisation has come to the kitchen as well, and a battery of automatic appliances do everything from warming the baby's milk to storing in deep-freeze a season's needs of foodstuffs. All this means extra time which the home-maker can spend in a variety of activities.

In particular, progress in medical science has given women a substantiel gift – that of security for the survival and longevity both of herself and her child against the hazards of childbirth. Modern medical science has developed techniques for the care of both the mother and child in the pre-natal and post-natal period which have done away with many of the problems of motherhood.

Women marry early and as infant-deaths are relatively rare, they are in a position to see their last child through to school while they are still relatively young women, often by the time they are thirty years of age. With the likelihood of a good many more years ahead in the latter part of

Problems of Working Women

Raksha Saran

Women have always played an important role in the economic productivity of every nation. Before the coming of the machine they worked in their homes to produce the food and clothing which their families needed and they reared the children, nursed the sick and took care of the aged. Farm-wives helped in the fields and trades men's wives were often found in the family shop. But as the countries became more industrialised, many home-tasks were taken over by commercial enterprise. Mass production made it easier and cheaper to purchase the family's needs than to rely on home production. This meant that the family's greatest need was cash income to buy food and manufactured goods. As the new factory system needed more workers, women were encouraged to seek employment.

Rapid advance in technology gave rise to an increasing demand for trained and skilled workers and women began to qualify for it in greater numbers. As their sphere of activity widened beyond the homes, they became more aware of social and economic problems, and having won the vote, they took more interest in politics and public life. It was inevitable that these many and varying forces should contrive new patterns of life for the women the world over, patterns which cotrast sharply with the way of life in the nineteenth century.

In the beginning, the predominant group among working women was of single woman or those, who, by reason of being divorced or separated from their husbands, had to provide for themselves and possibly, their families To-day, there is a continuous shifting of patterns, so that no woman can be sure in advance, of the shape her life will take. Often she is brought up to expect that she will follow in the footsteps of her mother and grand-mother, with marriage, children and home-making filling her life, but more

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boredom and frustration is likely to heighten as her children go off to school and there is even less need of her in the home. Paid employment may be the solution for these women.

I cannot agree with those who would try to raise a moral issue concerning whether or not a mother should work outside the home. Surely the question here is one which she, in consultation with her family, must settle on a personal basis. It is an area in which she has every right to exercise her freeden of choice. If the decision is that she should work, then the tenets of our democratic way of life dictate that her choice be respected and that she should have the same opportunities and rights afforded to the male worker. Actually, we have, in my opinion, moved beyond that point in history where a woman has to choose between a home and a career. To-day she can have both – often at different intervals in her life, sometimes simultaneously.

Considerable legislation has been developed in the past fifty years to protect women workers. However, laws vary widely in such areas as health and safety measures, night work, industrial work and maternity benefits. It is felt that laws applying to night work might be revised in cases where they put women's employers at a disadvatage or where safe transportation to home is available to women. Further legislation should be enacted to assure maternity leave without loss of re-employment and seniority rights.

In spite of their contributions to the natioal economy in periods of emergency, women have too often been considered as marginal workers ond have been subjected to discriminations which have seriously hampered their advance in the labour force. Even to-day some employers maintain that lower wages are justified for women because itcosts more to employ them, such as the expense of providing special rest room facilities for them as required by law. Employers claim that women are absent more often and that they are in and out of labour force more frequently than men. They also maintain that women's production rates are not as great as men's and that women do not need the higher incomes received by them.

A recent Public Health Service Survey in the United States found little difference between the absenteeism of men and women for illness and injury during 1960. The average for women was 5.6 days and for men 5·5 days. It was pointed out that facts, other than sex of the worker, entered into the problem of employee absenteeism and that as salary and responsibility increased, the amount of time taken as sick leave diminished.

There are subtle discriminations against women at the stage of initial hiring and later, of promotion. Many employers still feel that men should play a dominant role in the economic world. Some feel that men resent working for a woman, others claim that men would feel restricted in their action and language. Women are also denied the chance to advance particularly to executive positions, because employers feel that they are too emotional. An important deterrent to the hiring and advancement of women, particularly if on the job training is involved, is the fact that until

their lives, and with their home-making tasks lightened, they may well have thirty or thirty-five healthful, vigorous years ahead of them.

For example, in America, a baby born in 1900 had a life expectancy of 48 years; for today's new born the figure is about 73 years. And so, we might say that the twentieth century has given approximately 25 years of added life-time for whatever they choose to do with.

The amount of formal education which women receive has a distinct bearing on the pattern into which their lives fall. Obviously the better their education, the better their job opportunities. It is also true that their education has a strong impact on their interest in working and the types of employment they seek. Another factor which has influenced the changing patterns of women's lives has been a widening of the choice of jobs open to them. Women's earliest job opportunities were in the kinds of work they were accustomed to doing at home, such as nursing, tailoring, teaching and domestic service.

There is still considerable prejudice on the part of employers, educators and women themselves as to what is men's work and what is women's work. Automation, of course, is making it possible for more women to do more jobs by eliminating heavy lifting, dangerous working conditions, and other difficulties. The problem is to change the habit of preconceived attitudes and thoughts which prevent women from being eligible for jobs in particular industries or plants, simply because women have never been employed there in these capacities.

Most women, like most men, work because of economic necessity. This is true of the married woman worker as well as the single woman, contrary to the common belief that married women usually work to fill their spare time or for ' pin-money '.

It is no surprise that there were 8.8 million mothers in the work-force in America in 1962. The family's economic needs have a direct bearing on whether a mother goes to work. The economic reasons for which mothers work go beyond providing food, shelter and other bare necessities for their families. One of the reasons is to provide a sound education for their children right up, if possible, to prestige universities. There is still another aspect of the problem of economic pressures on the family, presented by the large number of young men and women who will not go on to college. Millions of young people who are expected to enter the labour market in this decade will find fewer unskilled entry jobs.

Economic pressures which compel wives and methers to work make an interesting study. Some women feel that they can make their greatest contribution to society by using their talents in paid employment. This is particularly true of the woman who has had a good education and has, perhaps, prepared herself for a profession. Certainly, to-day's home-making, if properly organised, is no great challenge to such a woman. Her sense of

and the woman trying to combine home-making with work away from home are equally in need of expert-guidance.

Many question the wisdom and justice of encouraging women's efforts to enter the labour force when fathers of families are without work. The answer lies in the unmet needs of the country, the fulfilling of which would provide a vast number of new jobs—jobs that would require the efforts of every citizen willing and able to work. I would like to mention here that much of the progress that has been made in the building of a new life in the Soviet Union is due to the devoted work of women. They have the same rights as men; to professional training, to work in any branch of the national economy to guaranteed work with remuneration according to quality and quantity and to education. The State protects the interest of mothers and children, aids mothers of large families, provides paid maternity leave and maintains extensive net-work of maternity homes, nurseries and kindergartens.

In a seminar on 'Access of Women to Education' held by the Indian Federation of University Women's Association in December, 1965, it was recommended that :—

(i) Transfer rules be amended to enable working couples to maintain their home together;

(ii) A register be maintained of women wanting to resume work after a break; and provision should be made for appropriate training for them;

(iii) Age-bar be removed in case of women with family responsibilities who want to take up employment; and

(iv) Besides, periodical in-service training, special refresher courses be provided for those who would like to resume a career after a lapse of time.

In addition to the above suggestions, some working women have stressed the following points :—

(a) Adequate hostel facilities be provided particularly in smaller towns because many young women cannot take up jobs due to lack of safe and suitable accommodation.

(b) Better transportation arrangements be made by employers.

More Correspondence Courses in subjects of special interest to women should be introduced and more evening classes should be thrown open to women in developing countries.

Working women should consider themselves on par with men in the same establishments, and not ask for concessions on the basis of sex.

It is well known that in many jobs women are more dextrous, faster and more accurate than men. We must make sure that women's working capacities are used as effectively as they can be, to provide a better life for their people, of course, in addition to meeting the primary responsibility which is in the home.

they reach maturity, they are likely to be in and out of the labour market, as they marry and have children. It is argued that to give them training is is a waste, that they are not too interested in promotions and added responsibility particularly if they are combining home-making and a job, that this situation applies, for the most part, to young married women – that women who do not marry, those who return to the labour force when their children are grown up, tend to be interested in advancing their careers and usually remain on the same job longer than men.

Progress towards equal opportunity for women in employment has been slow, but there has been many a break through. This is particularly true in occupations where there is a shortage of skilled workers. Some employers were forced to hire women because men were *not available*, and found the innovation a happy one and are opening more doors to women workers. But if women are to take advantage of these opportunities, men will have no choice but to reassess and modify their attitudes in the context of these social changes so as to make it possible for women to exercise the freedom of choice which should be hers by virtue of the domocracy in which we live. New and imaginative ways should be found to adopt management practices and work schedules, to make maximum use of the nation's women power. More and more women are finding parttime work, the solution to the problems encountered in trying to combine home-making and paid employment.

Perhaps in the near future the most drastic changes will be in the field of education, for women's foremost claim on society will be for educational opportunities geared to their multiple roles in the modern society. The times demand a concept of education as a continuing thing, for men certainly, but for women especially. They require a rivision of the conventional structure of education so that adults may resume education at whatever point they broke off their formal schooling.

The worker trained for a particular occupation which he expects to follow all his working life, has a difficult time-keeping abreast of new developments, techniques and knowledge which change the character of his work, if they do not make it absolute. But even greater is the problem of the woman who may leave the work force for ten or more years while she raises her family and then seeks to pick up where she left off her work. She will find more often than not, that her skills are rusty and her knowledge outdated, unless she has had an opportunity for continuing her education during home-making years. Generally she will not be able to find her way through the complexities of choosing the right education and right job unless she has the advantage of expert-counselling. She must know what the demands on her will be, what choices she will have and what opportunities she may expect in the world of work. That is why counselling should not be confined to the young alone. The woman in the home looking forward to the second half of her life, when she will be free from household responsibilities

imperceptible ERRORS in our dietary habits. Let us attempt to study them.

(i) Home-Cookery :

' The less one tampers with food, the better it is for the system ' is a maxim in nutrition. In historical parlour, Man (or rather the Woman) took to cooking only recently. To facilitate digestion & absorption, the foodgrains (viz. the cereals & pulses) need to be boiled; but why should the already ripened & succulent tomato be cooked into a vegetable ? or sliced mango be fried into savoury ? Such processing is physiologically unnecessary & nutritionally unwise. This is equally true of several other vegetables, such as cabbage, carrot, etc.

Preparation of pickles, jams and the like, with a view to preserve perishable fruits etc. is, however, an exception which deserves to be encouraged.

(ii) Salt & Spices :

They impart flavour, improve taste and assist digestion, even if their contribution to the nutritional make-up of any diet, is meagre. Daily about 15 g. of common salt and a similar quantum of spices are considered more than adequate. Experience teachers us that consumption in excess of this reasonable quantity, often interferes with health, though the direct ill-effects are difficult to establish. Individuals who are prone to high blood pressure, with advancing age, are advised to reduce salt intake. Cashewnuts certainly taste nice even without salt. Let us then persuade ourselves to do with less of salt, right now, even before one develops a disturbing rise in blood pressure.

Abuse of spices irritates the stomach & other organs in a subtle manner; but the tendency to overeat – which spicy foods promote, is the obvious danger.

(iii) Sugars & Oils :

This habit of overeating is facilitated by indulgence in highly refined & fried foods. The abundance of calories they provide, when not utilised for muscular activity soon expresses itself as *overweight*. Just 10 g. of *additional* carbohydrates-represented by about two teaspoonfuls of refined sugar per day, is enough to increase the body weight by 1 kg. at the end of just eight months. To reduce this overweight (just 1 kg.), one will need to ride a cycle for ½ an hour daily, for 3–4 months :

(iv) Food Additives :

Recent animal experimental work has made us aware of the possible harm accruing from foods containing not only artificial sweeteners, but also from synthetic colours, flavours and the like.

Modern food research advances rapidly; to-day's *permitted* food additive, may be declared non-permissible, to-morrow.

Overindulgence in salt and spices, starches & sugars, oils and fats, stimulating drinks and sweetened beverages, refined and processed foods,

Nutritional Ill-Health

V. N. JAI

Preamble :

The middle-class can and does obtain foods which are collectively adequate in quantity to overcome hunger, satisfactory even in *variety* to placate the palate; yet, unsatisfactory in *quality* to ensure an all-round feeling of well-being.

Most of us eat in hurry and take the *right* foods at the *wrong* time. Lunch is gulped down at the breakfast time; at the place of work, a few snacks with tea form our lunch; at the school when the child is very hungry, in the afternoon, he is called upon to attend the class of vigorous physical exercise (drill). Back at home, during the meal time – & even after, the transistor must be ' on ' to entertain the ears with non-classical music & thus sidetrack the mind from concentrating on ' *what* & *how much* one *eats* '.

Our children consequently suffer – *not* so much from specific malnutrition, as from overall *sub-nutrition*, resulting in poor resistence to infection, reduced endurance, lassitude and in the long run, from sub-standard health viz. lean growth. The adults, in addition, complain of poor appetite & dyspepsia, flatulence & constipation; lack of energy & enthusiasm, particularly when past forty years.

It is no exaggeration to state that *every fifth* individual in this educated socio-ecodomic segment, is constantly suffering from two or more of the above variants of ill-health. In foreseeable future, can we reduce this large-scale prevalance of this nutritional ill-health which reduces efficiency ? Yes; provided a part of our time & talent is earmarked for improving or rather maintaining robust health by an intilligent introspction of ' what one EATS, OVEREATS or *fails* to EAT '.

The Main Defects :

In the absence of perceptible malnutrition, explained above, it needs the magnifying glass of enlightened self-interest to visualise clearly the almost

APPENDIX 'A'

BALANCED NUTRITION FOR GROWTH AND ACTIVITY

Food Groups / Age	Children 2½ to 6 yrs.	Children 7 to 12 years	Children 13 & above	Adult men Sedentary Habits	Adult men Active Worker	Adult women From 7th month of Pregnancy to end of Lactation
1. Milk (ml.)	400–500	350	300	200	250	400–500
2. Cereals	75–125	150–250	300	400	450	300–350
3. (a) Legumes	25–50	50–75	100	100	100	50–75
(b) Oil seeds	5–10	10–15	15–20	20	20–30	10–15
4. (a) Green Vegs.	75	150	200	200	200	150–200
(b) Root Vegs.	25	50	50	50	100	50
5. Fruits	50	50	100	100	150	100
6. Sugars/'Gur'	45–50	45	45	60	60	60
7. OILS/FATS	15	25	35	45	60	Up to 35
8. Salt, spices	Excess to be avoided; small amounts, just for providing Palatability do no harm					
Calories	1200	1800	2400	2800	3200	2400–2600
Proteins (%)	13	12	13	12	12	13
Fats (%)	27	24	23	25	26	23
Carbohydrates (%)	60	64	64	63	62	64

Remarks

(1) The recommended allowances (in g.) is for the entire day for each food group.

(2) Every main meal should preferably contain One/Third of the individual food group.

(3) The remaining One/Third should be obtained by a combination of breakfast, snacks and beverages, etc.

(4) For a mixed eater, 100 g. of Meat / Fish and Eggs per adult. (Proportionately less for a child is recommended, to replace in equal quantity of milk.)

effects irreversible damage to the system. This is felt when the youth is waning with age. Unfortunately the sum-total of ill-effects is not an easily detectable disease amenable to allopathic remedies: long-range naturopathic therapy may sometimes help.

Better Nutrition :

Influenced by religious beliefs and best bv social customs, many of us have not yet arrived at the satisfactory diet. Many of the middle-aged persons of sophisticated society, have no objection to take fleshy foods outside their homes; in fact they relish the matter. This tendency considerably affects our age-old faith in the adequacy of wellplanned lacto-vegetarian diet, without benefiting the family.

Sir. M. McCARRISON, Father of Nutrition Research in modern India, was not holding any brief for vegetarianism, when he summed up his wide experience in indian dietaries, thus –

" A diet consisting of any staple grain with milk product and green leafy vegetable contains not only the right kind and amount of protein but everything else the body needs for health, strength, and well-being ".

Based on scientific evidenee for the Nutritioral soundness of Lacto-vegetarian dietary habits, I have given BALANCED DIET for children and Adults (Appendix A).

With improved techniques, my colleagues – the fully trained women nutritionists at the Haffkine Institute, Bombay, continue to evolve nutritious food combinations as part of our programme of Applied Nutrition, to achieve a ' better ' diet for the middle-class. Proper use of locally available foods in attractive combinations has been promoted considerably by persuasive education including demonstrations in nutritious cookery.

As every Home Science student knows, an intelligent combination of leguminous beans and the greens is known to enhance the biological efficiency of the proteins. TREVTI (meaning: three) *dal* is an excellent example of a tasty, thick gravy incorporating tur (red gram), *udid* (blackgram) & *mung* (green gram).

In the past, *grihini-to-be* had *ample* time to develope the art of simple, unsophisticated, home-cookery, during the most receptive period of life viz. adolescence. Now on the other hand, collegiate education to all teenage girls is the the need of the day. With this invitable change in the social order, there is progressivly *less* time for the adolescent daughter to learn Hygienic cookery from her mother. In the time to come, this is likely to reduce the instinctive resourcefulness of a *grihini* to prepare wholesome meals & menus from the available food material, in spite of having obtained a Master's Degree in Home Science !

TAIL-PIECE

IF YOU SHUN WHAT IS LESS EXPENSIVE Viz. NATURAL & WHOLESOME FOODS YOU WILL NEED WHAT IS MORE EXPENLINE Viz. SYNTHETIC VITAMINS, TONICS.

Table – I[1]

Crude Literacy Rates for Males and Females in various States of India, 1951–61.

	1951☒		1961	
	Males	Females	Males	Females
India	24.9	7.9	34.5	13.0
Andhra Pradesh	19.7	6.5	30.2	12.0
Assam	27.4	7.9	37.3	16.0
Bihar	20.5	3.8	29.8	6.9
Gujarat	32.3	13.3	41.1	19.1
Jammu and Kashmir	N. A.★	N. A.	17.0	4.3
Kerala	50.2	31.5	55.0	38.9
Madhya Pradesh	16.2	3.2	27.0	6.7
Madras	31.6	10.0	44.5	18.2
Maharashtra	31.4	9.8	42.0	16.8
Mysore	29.1	9.2	36.1	14.2
Orissa	27.3	4.5	34.7	8.6
Punjab◆	21.0	8.5	33.0	14.1
Rajasthan	14.4	3.0	23.7	5.8
Uttar Pradesh	17.4	3.6	27.3	7.0
West Bengal	34.2	12.2	40.1	17.0

☒. 1951 Rates exclude the population of Jammu & Kashmir, Pondicherry and NEFA.

★. N. A. denotes, not available.

◆. Punjab includes Hariyana.

1. Source ; Census of India – Vol. I India; Part II–C (i) P. 93.

A Study of Differential Educational Attainments of Men and Women in India

SHARAD D. KULKARNI

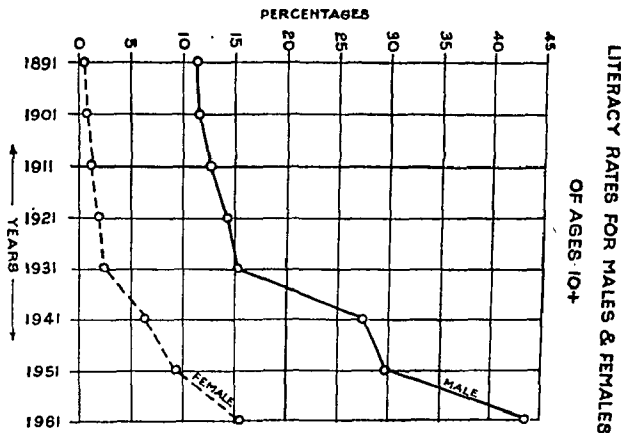
One of the formidable obstacles in the way of economic development of developing nations is the low level of education of the peocle in these nations. It is a known fact that the educational level of the Indian people is low. It is also a known fact that there is a wide gulf in educational attainments of men and women in India. In this article an attempt is made to study the nature and extent of such a gulf.

One of the indices of educational attainment of the people in a nation is the proportion of literates among the total population. The test of literacy in the 1961 Census was satisfied if a person above the age of four could, with understanding, both read and write (in any language). The test for reading was ability to read any simple letter either in print of in manuscript. The test for writing was the ability to write a simple letter.

Table I shows the ' crude literacy rates ' i. e. the proportion of the literates among the total population, for males and females in India as a whole and for her various States for 1951 and 1961. It may be pointed out that literates include educated persons also.

It will be seen from the table that the difference in crude literacy rates for males and females is quite wide even in 1961 (21.5 percentage points). In spite of the Constitutional Directive to promote with special care the educational (and economic) interests of the weaker sections of the people, the disparity in crude literacy rates of males and females has widened during 1951-61. The decemial gain in literacy rate for males is 9.6 percentage points as against that of only 5.1 for females. The decemial gain in crude

The authoer wishes to acknowledge the help received from (1) Shri N. Y. Gore in the collection of data and (2) Shri S. Y. Pradhan in the preparation of graph and pyramids.

Table II shows percentage of literates among total population, males and females of ages 10 and above for some years. It may please be noted that the data in this table are for persons of ages 10 and over, whereas the data in Table – I is for all the persons.

It will be seen from the table that as in the case of 1951–61, the rate of growth of literacy has been consistently higher for females than for males. This is mainly because of the low start in case of literacy for females. However, if we consider the percentage point difference between male and female literacy rates, we find it increasing except during 1941–1951, when a slight decline is seen. The difference increases very sharply during 1951–1961.

In Table–I, we used crude literacy rates to measure the difference in literacy rates for males and females. But this is a rather crude way of measuring literacy, for it suggests that a cent per cent standard is attainable. This is not possible. All children below 5 years of age are normally illiterate and they must be excluded while calculating literacy rates. Effective literacy rate is the proportion of literates among persons of ages 5 and above. We have also to study the rates for urban areas and rural areas separately, as it is found that literacy rates differ widely between these two areas.
(See Table – III on the next page.)

It will be seen that the difference between effective literacy rates for males and females is very wide (25.07 percentage points). In case of

literacy rate for females is very low in case of Rajasthan (2.8 percentage points) and Bihar (3.1 percentage points). Only in Assam and Madras it is about 8 percentage points. For all other States (except Rajasthan and Bihar) it is about 6 to 7 percentage points. However, it may be pointed out that if we consider the rate of growth of literacy among males and females, the rate of growth for females is higher – (64.56 per cent) than that for males (38.55 per cent). This is mainly due to the fact that the base on which the rate of growth is calculated is very narrow in case of females.

It may be pointed out that all this gain in literacy is in terms of percentage points and in rates of growth of literacy. If we consider absolute numbers, the situation is quite different. The Education Commission has pointed out : " India was more illiterate in 1961 than in 1951, with an addition of about 36 million illiterates....Though the percentage of literacy has risen....a faster growth of population has pushed the country further behind in its attempts to reach universal literacy.[2]

We have seen above that the gulf in literacy rates for males and females has widened during 1951-61. Is the same true if we take a longer period into account ?

Table – II[3]

Per cent Literates – Age 10 + , 1891-1961.

Year	Males	Females	Percentage point–Difference between male and famale rates
1891	11.4	0.5	10.9
1901	11.5	0.7	10.8
1911	12.6	1.1	11.5
1921	14.2	1.9	12.3
1931	15.4	2.4	13.0
1941	27.4	6.9	20.5
1951	29.6	9.4	20.2
1961	43.6	15.6	28.0

2. Report of the Education Commission (1964-66), Ministry of Education, Govt. of India, P. 423.

3. Data up to 1941 is taken from Kingsley Davis, The Population of India and Pakistan, Princeton, 1951 P. 151. Data for 1951 and 1961 are calculated from Census figures. Please note that the data upto 1941 are for the Indian Sub-continent whereas that for 1951 and 1961 are for the Indian Union only. The 1951 data is based on a 10 per cent sample.

areas, it is only in three States of Assam, Kerala and West Bengal, that the effective literacy rate for females is about 50. The difference in effective literacy rates for males and females is very wide in the urban areas of Orissa and Madhya Pradesh (32.69 and 32,24 percentage points respectively).

Effective literacy rates are very low in rural areas. Only one out of every 3 males and one out of every 10 females of ages 5 and above in the rural areas of India can read and write. Effective literacy rates for females is lowest in the rural areas of Jammu & Kashmir, where hardly 2 out of every 100 women of ages 5 and above can read and write. In the rural areas of 3 States of Madhya Pradesh, Rajasthan and Uttar Pradesh only 4 out of every 100 women can read and write. In all the the States except Kerala, effective literacy rate for females in rural areas is less than 20.

In short, we find that the gulf between effective literacy rates for males and females is very wide in India and both in her urban and rural areas.

So far we have confined our attention only to the difference in literacy rates for males and females. But literates can be classified into various groups by their educational attainments. This will help to study the gulf between educational attainments of men and women in India in a better way. This is shown in Table-IV given below :—

Table IV[4]

Percentage Distiibution of Population by Illiterates and Educational Attainments by sex – 1961.

	India (Total)			India (Rural)		
	Male	Female	Sex Ratio (Females per 1000 males)	Male	Female	Sex Ratio (Females per 1000 males)
1 Illiterates	65.5	87.0	1250	70.9	91.5	1242
2 Literates (without educational level)*	21.4	8.5	375	20.0	6.3	305
3 Primary or Junior Basic.**	10.0	3.9	359	7.9	2.1	256
4 Matriculation or above.	3.1	0.6	183	1.2	0.1	96
Total	100.0	100.0		100.0	100.0	

* Literates without educational level include (a) literates who had no school education and (b) those educated up to 3rd primary standard.

** Primary or Junior Basic include persons who have passed primary 4th standard and have not passed Matriculation.

4. (Source : Census of India 1961, Vol. I, India, Part II-C (i) Pp. 94-179)

Table – III*

Effective Literacy Rates for Males and Females for Urban and Rural Areas of India and her various States. . 1961.

	All Population		Urban Population		Rural Population	
	M.	F.	M.	F.	M.	F.
India	40.38	15.31	65.99	40.46	34.25	10.11
Andhra Pradsh	34.98	14.01	61.70	33.95	29.18	9.84
Assam	44.28	19.63	71.84	56.13	41.51	16.95
Bihar	35.19	8.17	63.63	33.10	32.19	6.13
Gujarat	48.73	22.77	69.36	43.11	41.16	15.81
Jammu and Kashmir	19.75	5.05	42.38	21.27	15.07	1.85
Kerala	64.89	45.56	73.08	54.51	63.38	43.98
Madhya Pradesh	32.18	8.09	66.08	33.84	26.05	4.03
Madras	51.59	21.06	72.29	42.45	43.86	13.41
Maharashtra	49.26	19.80	70.13	44.35	39.78	11.08
Mysore	42.29	16.70	63.80	37.64	35.81	10.83
Orissa	40.26	10.12	64.80	32.11	38.35	8.79
Punjab	38.92	16.86	65.39	43.16	31.85	10.42
Rajasthan	28.08	7.01	59.93	26.89	21.74	3.19
Uttar Pradesh	31.89	8.30	57.80	33.08	27.48	4.91
West Bengal	46.57	20.27	65.95	50.02	38.91	11.73

* (a) All India figures exclude Goa, Daman, and Div and NEFA.
(b) Rates are for total population exclusive of unsmoothed population in age group 0–4,
(c) Source : Census of India 1961 — Vol. I, India, Part II-A(ii) Page XLVI.

Madras and Orissa this difference is nearly 30 percentage points. Even in case of Maharashtra, a State which is supposed to be very much advanced in women's education, the difference is about 30 percentage points. In five States the percentage of effective literacy for women is less than 10, i. e., in these States only one woman for every 10 women, is literate. In Jammu and Kashmir one woman for every twenty is literate. Only in Kerala about half of the women of ages 5 and above are literate.

In general, literacy rates are higher in urban areas than in rural areas. But even in the urban areas of India, only 4 out of every 10 females of ages 5 and above are literate. The difference in effective literacy rates for males and females is nearly the same in urban and rural areas. Even in urban

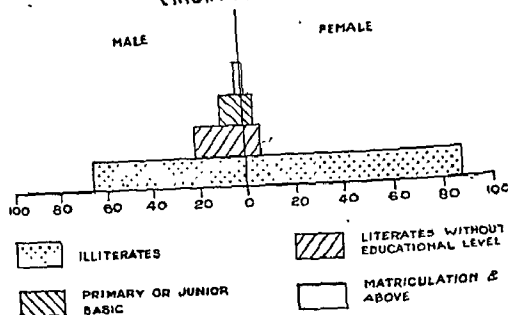
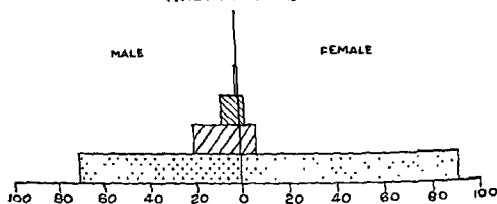
Table–V[5]

Percentage Distribution of Urban Population of India by Illiterates and Educational Attainments by Sex. (1961).

	Males	*Females*	Sex Ratio (Females per 1000 males).
1 Illiterates	42.5	65.5	1301
2 Literates (without educational level)	27.2	19.2	596
3 Primary or Junior Basic	19.4	12.4	539
4 Matriculation or Higher Secondary	8.1	2.3	239
5 Technical Diploma not equal to Degree	0.2	N	132
6 Non-Technical Diploma not equal to Degree	0.4	0.1	282
7 University Degree or Post-Graduate Degree other than Technical Degree	1.8	0.4	168
8 Technical Degree or Diploma equal to Degree	0.4	0.1	197
	100.0	100.0	
(a) in Medicine			175
(b) in Teaching			555

It will be seen from the table that the sex ratio declines as we proceed from the lower to the higher stages of education. The proportion of females holding University Degree or Post-Graduate Degree other than Technical Degree to that of males is about one-sixth. The same is true about degree-holders, or holders of diplomas equal to degree in medicine. It is only in

5. Source : Census of India 1961, Vol. I, India, Part II-C (i) Pp. 94-179.

PERCENTAGE DISTRIBUTION OF MALES & FEMALES IN INDIA BY ILLITERATES & EDUCATIONAL ATTAINMENTS 1961

It will be seen that in the class of illiterates, the percentage for females is higher than that for males, both in India as a whole and in her rural areas. Sex ratio, i. e. the number of females per 1000 males, declines with an increase in educational attainment. It declines very sharply as we proceed from Primary or Junior Basic stage to Matriculation or above. The decline is even sharper in case of rural areas than in the country as a whole. Thus the difference in educational attainments of men and women in India widens as we proceed from the lower to the higher stage of education.

Let us see if the same tendency persists in urban areas, where we can get a more detailed classification of persons by educational attainments. (See Table-V ahead).

Table-VII

Percentage Distribution of all population, Scheduled Castes and Scheduled Tribes Population in the Rural Areas of India by Educational Attainments by Sex- 1961.

INDIA RURAL

	All Population			Scheduled Castes			Scheduled Tribes		
	M.	F.	Sex Ratio	M.	F.	Sex Ratio	M.	F.	Sex Ratio
Illiterates	70.9	91.5	1242	84.9	97.5	1109	86.6	97.1	1109
Literates without Educational Level	20.0	6.3	305	11.3	2.0	169	9.9	2.3	229
Primary or Junior Basic	7.9	2.1	256	3.5	0.5	149	3.4	0.6	176
Matriculation or above	1.2	0.1	96	0.3	N	52	0.1	N	92
	100.0	100.0		100.0	100.0		100.0	100.0	

Notes :— (1) N – denotes negligible.

(2) Sex ratio is the number of females per 1000 males.

(3) Data for Scheduled Castes and Scheduled Tribes do not include figures for Jammu and Kashmir.

(Sources : Census of India 1961, Vol. I, India

(1) Part II-C (i) for all population.

(2) Part V-A (i) for Scheduled Castes and

(3) Part V-A (ii) for Scheduled Tribes.)

We can see from the above table that the standard of education among the Scheduled Castes and the Scheduled Tribes as compared to the total population is very low. The gulf in educational attainments of men and women is wider among the scheduled castes and the scheduled tribes than in all the rural population. Among literates without educational level, the proportion of women to men is about one-third for all rural population, whereas it is about one-sixth in case of scheduled castes and one-fourth in case of scheduled tribes. There is one woman for every ten men among those with education up to Matriculation or above in the total rural population as against one in every twenty among the scheduled castes persons and the schedbled tribes persons. It is surprising to note that the scheduled tribes females have a slightly higher percentage among the literates and persons with primary or junior basic education than among the scheduled castes. However, the proportion of persons with education up to Matriculation or above is very low in case of scheduled tribes. There is only one woman educated up to this stage in every 10,000 scheduled tribes women in the rural areas of India.

Let us study the situation in urban areas where we can get a more detailed classification of persons by educational attainments. See Table-VIII.

case of technical degree or diploma equal to degree in teaching that the females have a considerable share. But here too their number is nearly half of that of males. It is surprising to note that even in urban areas about two-thirds of femalas are illiterate.

Thus in urban areas also, higher the stage of education the lower is the proportion of females there-in. The gulf in educational attainments of men and women widens with an increase in them.

However, this is not to say that there is no increase in women's education in the country. We have seen that the percentage of literacy for women has shown a consistently rising trend right from 1891. We have no census data to find out if this trend persists in case of various stages of education. But there are reasons to believe it to be so. We can get some idea about this from the table given below :–

Table-VI[6]

Enrolment of Women Students in Universities and Colleges.

Year	Total Enrolment	Women students	Percentage of women students to total
1950-51	3,96,745	43,126	10.9
1955-56	7,12,697	91,893	12.9
1960-61	10,49,864	1,70,455	16.2
1965-66	17,28,773	3,55,476	20.6

6. Source : India Pocket Book of University Education - 1967 U.G.C. Table-VIII.

We can see from the table that the proportion of women students to the total number of students is gradually increasing. But even in 1965-66 there was only 1 woman student for every 4 men students among the University and College students in India.

So far we have confined our attention to men and women as whole groups. It will be better if we can divide them according to religions and/or castes. But we have no data to do this according to religions. We can do this only for the Scheduled Castes and the Scheduled Tribes. These are very backward sections of the Indian society and it will be better to find out the nature and extent of the gulf in the educational attainments of men and women among them. See Table-VII given below :—

It will be seen from the above table that so far as educational attainments are concerned, scheduled castes and scheduled tribes persons, both males and females, are behind the total population in urban areas. It will also be seen that the sex ratio in all the classes is lower in case of scheduled castes than that in the total urban population. The number of scheduled tribes persons in classes 5, 6, 7 and 8 is too small to be considered and the sex ratio for persons in these categories should be ignored. However, it appears surprising that in case of persons with primary or junior basic education and matriculates, the scheduled tribes have a higher percentage than the scheduled castes. This may be due to the fact that the scheduled tribes live mainly in rural areas and only the educated among them come to the urban areas. Even then there is only one matriculate scheduled tribe female for every thirty males in the urban areas of India.

Thus we have seen that the level of educational attainments is very low in the case of scheduled castes and scheduled tribes persons both in rural and urban areas. The difference in educational attainments of men and women widens with an increase in education even in case of scheduled castes and scheduled tribes, both in rural and urban areas.

Is this difference in educational attainments of men and women peculiar to India ? The following table shows literacy rates among population, 15 years of age and over by sex for some countries. (See Table – IX ahead.)

So far as the literacy rate (among persons of ages 15 and over) in the total population is concerned, India occupies the 19th rank among the 24 nations for which comparable data is available. She also occupies the 19th rank so far as the literacy rates for males and females are concerned. However, if we consider the percentage point difference in male and female literacy rates, India occupies the 4th rank among these nations. A wide gulf between male and female literacy rates appears to be a peculiarity in case of Turkey, UAR, China, Indonesia, India, Korea and Pakistan. There is some difference in the literacy rates for males and females in all the countries for which comparable data are available. But the degree of difference is very wide in some of these countries and India is one amongst them.

Can this all analysis help to fromulate any policy in respect of literacy and education ? It appears that greater emphasis should be placed on the spread of literacy aud education among women than has been done hitherto. It will also be better if we select certain depressed areas in respect of literacy and education in the country and concentrate our efforts and resources upon them. A wide disparity in literacy rates both for males and females among various States in India is not desirable from the point of view of national integration. Spread of literacy and education among women will have some cumulative effect as it is unlikely that an educated woman will not educate her children.

Conclusion

The rate of literacy is very low in India as compared to that in other nations. There is also a very wide gulf in male and female literacy rates. Inspite of an increase in literacy rates since 1891, the gulf between male and

Table – VIII [7]

Percentage Distribution of total population, Scheduled Castes and Scheduled Tribes Population in the Urban areas of India by Educational Attainments by Sex 1961.

ALL INDIA URBAN

	All Population.			Scheduled Castes.			Scheduled Tribes		
	M.	F.	Sex Ratio	M.	F.	Sex Ratio	M.	F.	Sex Ratio
1 Illiterates	42.5	65.5	1301	67.8	90.0	1172	69.6	86.5	1113
2 Literates..without educational level	27.6	19.2	596	20.6	6.7	288	16.6	7.7	417
3 Primary or Junior Basic	19.4	12.4	539	9.9	3.1	277	11.7	4.9	380
4 Matriculation or Highar Secondary	8.1	2.8	239	1.6	0.2	119	1.9	0.7	33
5 Technical Diploma not equal to Degree	0.2	N	132	N	N	83	N	N	170
6 Non-Technical Diploma not equal to Degree	0.4	0.1	212	N	N	149	N	N	87
7 University Degree or Port-Graduate Degree other than Technical Degree	1.8	0.4	168	0.1	N	88	0.2	0.2	283
8 Technical Degree or Diploma equal to Degree	0.4	0.1	197	N	N	97	N	N	117
	100.0	100.0		100.0	100.0		100.0	100.0	

7. (a) N – denotes negligible.
   (b) Sex ratio is the number of females per 1000 males.
   (c) Data for Scheduled Castes and Scheduled Tribes do not include figures for Jammu & Kashmir.
   (d) (Sources - Census of India 1961, Vol. I, India.
      (1) Part II-C (i) for all population.
      (2) Part V-A (i) for Scheduled Castes and
      (3) Part V-A (ii) for Scheduled Tribes.

S. N. D. T. WOMEN'S UNIVERSITY

Retrospect and Prospect

The story of women's education in India from the 19th Century onwards is a story of climbing a wall which is bristling with apathy, prejudice, superstition and opposition.

It was during the British period that the foundations of female education in this country were laid. In an atmosphere charged with tradition and orthodoxy, the Christian missionaries set up a number of schools in the eastern and western parts of the country where, as Nora Brockway's book 'A Larger Way For Women' tells us, quite an impressive number of girls took their first formal lessons.

The efforts of these missionaries stimulated the minds of thinking Indians. Schools for Maharashtrian and Parsi girls were established in Bombay as early as 1849 with the help of voluntary teachers and rent-free class-rooms. In Poona, Pandita Ramabai, the great champion of women's cause, who was criticised by the orthodox Hindus because she studied Sanskrit and remained unmarried till the age of twenty-one, founded the Sharda Sadan in 1889 for providing education and shelter to unhappy widows.

About this period, Maharashi Karve had begun giving concrete shape to his thoughts on the emancipation of women. He founded the Anatha Mahilashram (Hindu Widows' Home) in 1896. But it took several more years for the University to take shape. The idea of a women's university germinated in his mind when one day he unexpectedly laid hands on a pamphlet describing a Women's University in Japan. The Maharshi pursued the idea in right earnest, and in a moment of loud thinking, during his presidential speech at the National Social Conference in Bombay which began on December 30, 1915, he said : "....We must recognise that both national and social economy require that women should occupy a station of their own distinct from that of men. That they are as integral a part of the

Table – IX*

Literacy Rates among Population 15th + , by Sex.

Country	Date	Percentage of Literature Total	M.	F.	Percentage point difference in male female rates
1 U. S. S. R. (population 9 to 49 years)	15-1-59	98.5	99.3	97.8	1.5
2 Hungary	1-1-60	96.9	97.5	96.4	1.1
3 Poland (14+)	6-12-60	95.3	97.1	93.8	3.3
4 Argentina (14 +, sample basis)	30- 9-60	91.4	92.5	90.3	2.2
5 Rumania	21-2-56	88.6	93.9	83.7	10.2
6 Chile (1·5% sample)	2-11-60	83.6	84.9	82.4	2.5
7 Spain (1·0% sample)	31-12-60	86.7	91.6	82.3	9.3
8 Bulgaria	1-12-66	85.3	82.7	78.1	4.6
9 Israel (14+)	22-5-61	84.8	90.5	77.7	12.8
10 Greece	19-3-61	80.4	91.7	70.0	21.7
11 Philippines	15-2-60	71.9	74.2	59.5	4.7
12 Cyprus	11-12-60	75.9	88.2	64.4	23.8
13 Republic of Korea	1-12-60	70.6	83.4	58.3	25.1
14 Portugal	15-12-60	61.9	69.4	55.4	14.0
15 China (Taiwan)	16-9-56	53.9	70.1	37.5	32.6
16 Indodesia (1·0% sample)	31-10-61	42.9	57.2	29.6	27.6
17 Malaya	17-6-57	47.0	65.9	26.5	39.4
18 Turkey	23-10-63	38.1	54.8	21.2	33.6
19 India	1-3-61	27.8	41.4	13.2	28.2
20 U. A. R.	20-9-60	26.3	40.5	12 4	28.1
21 Pakistan	1-2-61	18.8	28.9	7.4	21.5
22 Morocco	18-6-60	13.8	21.9	6.0	15.9
23 Iran	1 to 15th Nov. 56	12.8	19.8	5.5	14.3
24 Sudan	17-1-56	4.4	7.4	1.6	5.8

* Source : These rates have been calculated from the data given in **Statistical Year Book 1964**, United Kations 1965, New York, Table 187 pp. 691-697.

female literacy rates has become wider. Literacy rates both for males and females differ widely between various States in India. In urban areas about three-fifths of the females are illiterate as against nine-tenths in rural areas. The proportion of females to males declines as we proceed from the lower to the higher stages of education both in rural and urban areas. This is also true in case of the Scheduled Castes and the Scheduled Tribes population. However, the proportion of female students to male students in Universities and Colleges appears to be rising since 1951. So far as male and female literacy rates for population, 15 years and over is concerned, India occupies the 19th rank among the 24 nations for which comparable data are available.

There is a great need to encourage women's education and it will be better if this can be done selectively, with more stress on the educationally depressed areas.

financial needs of an expanding University were a source of great worry to Dr. Karve. It was then that he met Sir Vithaldas Thackersey, who had by then completed a world tour, with his wife, Lady Premlila Thackersey and had been greatly impressed by the work of the Women's University he had seen in Japan. Sir Vithaldas was only too happy to help the women's education movement in his own country and he set apart the munificent sum of fifteen lakhs of rupees as a Trust, from the interest of which the Indian Women's University was to meet its expenses.

A condition stipulated by the donor was that the University by named after his mother, Shreemati Nathibai Damodar Thackersey. Thus it came to be known as Shreemati Nathibai Damodar Thackersey Indian Women's University. The University College at Poona, housed at the Anath Mahilashram at Hingne, was shifted to a new building, planned by Sir Vithaldas himself at Yerandavana.

Dr. Karve had clearly foreseen a number of difficulties in the way of promoting higher education among women. Social customs, orthodoxy, ignorance, poverty and age-old inhibitions prevented girls from devoting, sufficient time and energy to the study of courses unrelated to the needs and aptitudes of women. Besides, the continued use of a foreign language even for an elementary education in Arts and Science was a phenomenon peculiar only to this country,

Dr. Karve very strongly felt that the wide gulf between the social status of men and that of women must be bridged over and women should be enabled to take an intelligent part with men in the affairs of the home, the city and the nation.

Dr. R. P. Paranjpye in his Convocation Address delivered at this University in 1937 has very aptly brought out the special task of this unique institution by comparing its scope to that of the Benares Hindu University and the Aligarh Muslim University. To quote his words : "The Indian Women's University can be fittingly compared to two similar institutions in India, though their resources and numbers are much greater, namely, the Benares Hindu University and the Aligarh Muslim University. Just as the two latter will be for ever associated with the names of Pandit Madan Mohan Malaviya and the late Sir Sayed Ahmed Khan, this University will for ever commemorate the zeal and single-minded devotion to the cause of women's uplift of Prof. Dhondo Keshav Karve. All three grew out of smaller institutions, the Hindu Widows' Home, the Central Hindu College and the M.A.O. College, though the last two were much bigger institutions than the first, when they took the plunge and started on their larger career as universities. All the three have had certain special ideals, the last two, the development and consolidation of Hindu and Muslim Cultures, while the first aimed at the progress of one half of India's population. But there are also some essential differences. The Hindu and Muslim Universities make an appeal to the religious feelings of the respective communities, while this University

social organism as men is beyond question, but that the office they have to fill is different, though equal – perhaps greater – in importance, is equally true."

On 13th February, 1916 a meeting of the Managing Council of the Anatha Mahilashrama was held and it was suggested that the proposed University be named 'Bharatwarshiya Mahila Vidyapeeth' (Indian Women's University). A provisional committee was formed with Shri Gadgil as its Secretary to work out the scheme. Meanwhile, Dr. Karve was busy meeting eminent persons to discuss his great idea in minute detail. Dr. Annie Besant advised him to establish the University on an All-India basis. Dr. Rabindranath Tagore liked the idea of the University, imparting knowledge through the vernaculars and advised him not to waste time in securing government recognition through an elaborate process. To quote his words : "It is far better that you should win recognition at the end than pray for it in the beginning." Even Mahatma Gandhi approved of the idea, specially so as the teaching to be imparted there was through the mother-tougue of the student even at the stage of higher education. He, however, did not approve of the provision of English as a compulsory subject. But Dr. Karve thought otherwise and found it difficult to be moved from his conviction and in the end Mahatmaji agreed, "Mr. Karve, because it is you, I yield. However, my opinion is still the same," and he offered to subscribe ten rupees annually to this cause.

The idea of a University exclusively for women and with its own special curricula generated varieties of reactions in those days. According to some, it was an Utopia; some thought that it would prove a stumbling block in the way of women's education. Even Dr. R. P. Paranjpye, a well-wisher of Dr. Karve, advised him : "Festina lente" – hasten showly. Several people felt that this was a dream of an idealist and a leap in the dark, as Dr. Karve was already at that time fifty-eight years old.

This apathy was the result of various social disabilities in the form of seclusion of women, child marriages, partiality towards sons of the family and a number of other humiliating customs. Women still remained the 'unlighted lamps' of India.

Under such controversial circumstances, the Indian Women's University was formally inaugurated on June 3, 1916. The emergence of the University heralded a new era in the history of women's education in this country. The first Chancellor of the University was Dr. Ramkrishna Gopal Bhandarkar and the first Vice-Chancellor, Dr. R. P. Paranjpye. The first Senate had five women on it. The first matriculation examination was conducted by it on June 26 of the same year. Four students appeared at it and, having successfully passed the examination, joined the first year class at the college level. It must be mentioned that in the first few years, the University depended for its existence on the financial assistance received from Bapu Shivprasad Gupta, Sir William Waderburnm, Dr. Lande and Shri Gadgil. But the

is based on purely secular ideals, though due weight is given in its institutions to the religious needs of their pupils. The two started by having Acts passed by the Legislature and automatically commanded statutory recognition, while this started on its course independently of Government recognition, hoping later to secure it by the help of the work it actually achieves. Although no educational institution can be said to have adequate finances, and the Hindu and Muslim Universities have their financial anxieties and difficulties, still they started with the help of endowments of many lakhs, while this could hardly be said to have had as many thousands at its disposal when it started on its career. With all these similarities and differences, all the three universities deserve well of the country and every Indina looks upon them as peculiarly indigenous creations. But just as all true Indians hope that the Hindu and Muslim Universities, while encouraging the study of their respective cultures, will not accentuate the differences between the communities but will rather serve to bring them close together as the two sides of a joint Indian culture, so the Women's University, while catering for the needs of women, will, we hope, not emphasise needlessly the differences that exist between the sexes, but by making women more educated bring them on the same intellectual level as men and make them better fitted to carry on the national work." *

The special feature of this University was that the medium of instruction and examination since its very inception was the mother-tongue of the student, though English was and is a compulsory subject at all its examinations. The SNDT Women's University can thus take credit that it was the first to make a thorough-going experiment of this nature and stick to it through difficult times.

In view of the current controversy about the medium of instruction, especially in the wake of the Union Education Minister's historic decision on the change of the medium from English to the regional languages and the acceptance by most of the Universities of this change in principle, it is worth remembering that this University had already taken a bold step in the matter, half a century ago. The University has at present four media through which it teaches, viz., Marathi, Gujarati, Hindi and English.

Bearing in mind the pacucity of Colleges, and also the social conditions discouraging women from receiving higher educalion, half a century ago, it was Dr. Karve's view that unless private candidates were allowed to appear at the University's examinations, female education would make no substantial progress. By allowing this facility, the University also took care to see that standards did not fall. This was the second notable contribution of the University without which many women wonld have been denied the opportunity of going in for higher education.

* From the Convocation Address delivered by Dr. R. P. Paranjype, Vice-Chancellor of the Lucknow University, at the Shreemati Nathibai Damodar Thackersey Indian Women's University, on June 26, 1937 – Pp. 1 and 2.

In the early days, Dr. Karve and others thought that women should study some *special subjects like Home Science* and some of the Fine Arts. These were thought to be in keeping with tha role of women in a traditional society. The courses of the S. S. C., the entrance and the higher college examinations were thus specially designed to serve these ends. Further, the S. S. C. examination was meant for those who did not want to enter a college. The optional subjects included Mathematics, Physics, Chemistry, Sanskrit, Hindi, Drawing, Music and even French and German. It will be thus seen thot even at that time, the subjects taught had great practical value in the life of a girl on completion of her college education. This was the *third feature of the University. It* is noteworthy that the framers of the courses also felt that girls should ordinarily be married at the age of nineteen, and so restricted the undergraduate course to three years' durattion.

The three-year degree course led to the degree of G. A. ('Grahitagama' or Graduate in Arts). The post-graduate course offered in this University led to the degree of P. A. ('Pradeyagama' or proficient in Arts). It is interesting to note that Dr. Bhandarkar, the first Chancellor of this University coined these new terms to mark them out from the traditional nomenclatures of B. A. and M. A. which were originally conferred on those who passed these examinations. In the early stages of University Education, only men who belonged to the clerical professions were supposed to take these courses. As clergymen were expected to *remain unmarried*, Dr. Bhandarkar *strongly felt that the nomenclatures used* were incorrect for the graduates of this University. He, therefore, decided to call the graduates of this University, G. A.–'गृहीतागमा' that is 'one who has acquired knowledge' and P. A.–'प्रदेयागमा'–that is, 'one who imparts knowledge to others.' This University was the first to break away from this tradition which had persisted in the University Education for a long long time. However, when in 1951 the University gained statutory recognition, the nomenclatures of the degrees were changed to B. A. and M. A. to fall in line with other institutions. From 1960 onwards, the duration of the degree courses was extended by one year by the introduction of the Pre-University class to be followed by three years for the B. A. degree course.

The fourth criterion which marked out the University differently from similar institutions, was its all India jurisdiction. Dr. Karve felt that his original project of having a Women's University for Maharashtra alone was too narrow to provide facilities for higher education to girls from all over India. The University had already assumed an all India character, when it was named 'Bharatvarshiya Mahila Vidyapeeth' (All India Women's University). With this idea, he visited different parts of the then Bombay State and affiliated some secondary schools to the University. The Entrance Examination even at that time was held in Marathi,

is based on purely secular ideals, though due weight is given in its institutions to the religious needs of their pupils. The two started by having Acts passed by the Legislature and automatically commanded statutory recognition, while this started on its course independently of Government recognition, hoping later to secure it by the help of the work it actually achieves. Although no educational institution can be said to have adequate finances, and the Hindu and Muslim Universities have their financial anxieties and difficulties, still they started with the help of endowments of many lakhs, while this could hardly be said to have had as many thousands at its disposal when it started on its career. With all these similarities and differences, all the three universities deserve well of the country and every Indina looks upon them as peculiarly indigenous creations. But just as all true Indians hope that the Hindu and Muslim Universities, while encouraging the study of their respective cultures, will not accentuate the differences between the communities but will rather serve to bring them close together as the two sides of a joint Indian culture, so the Women's University, while catering for the needs of women, will, we hope, not emphasise needlessly the differences that exist between the sexes, but by making women more educated bring them on the same intellectual level as men and make them better fitted to carry on the national work." *

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In view of the current controversy about the medium of instruction, especially in the wake of the Union Education Minister's historic decision on the change of the medium from English to the regional languages and the acceptance by most of the Universities of this change in principle, it is worth remembering that this University had already taken a bold step in the matter, half a century ago. The University has at present four media through which it teaches, viz., Marathi, Gujarati, Hindi and English.

Bearing in mind the paucity of Colleges, and also the social conditions discouraging women from receiving higher educalion, half a century ago, it was Dr. Karve's view that unless private candidates were allowed to appear at the University's examinations, female education would make no substantial progress. By allowing this facility, the University also took care to see that standards did *not* fall. This was the second notable contribution of the University without which many women wonld have been denied the opportunity of going in for higher education.

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* From the Convocation Address delivered by Dr. R. P. Paranjype, Vice-Chancellor of the Lucknow University, at the Shreemati Nathibai Damodar Thackersey Indian Women's University, on June 26, 1937 – Pp 1 and 2.

already exists at this University. Art and music are offered as voluntary courses right from the Pre-University stage to the Postgraduate stage. By instituting a separate Faculty of Fine Arts, the University would be further strengthening the existing courses, introducing specialisation and having some more departments useful to women, both socially as well as professionally. The Faculty will cover subjects like painting, music, dancing, sculpture, applied arts and dramatics.

The National Council of Women's Education had stressed the need of having a research unit set up for women's education. The Education Commission has reiterated this need. It is felt that if the University can start an independent research unit on women's education, it would serve a useful purpose. The unit could concentrate on compiling statistics, gathering data and offering assistance on the various problems of education of girls and women right from the elementary to the highest level, by discovering new areas and laying down guide-lines in existing areas of the different aspects of women's education. This unit can further keep in close touch with all women's organizations in the country and even abroad.

Since its inception, this institution has permitted and encouraged external students. The system of External Examinations gives pure academic knowledge to girls who are unable to receive the advantages of university life and its atmosphere. Hence, the University, in time to come, proposes to introduce correspondence courses, summer courses and guidance courses during convenient periods and hours to partially relieve this drawback.

In order to meet the challenges of life, it is no longer desirable that the University should limit its activities only within its precincts. It must extend its scope to cover the entire community. To meet this felt need, the University in the near future proposes to add a department of continuing education to enable it to establish close relationship with the community outside. The function of this department will not merely be to arrange extension lectures and extra-mural activities. Its main purpose will be to give opportunities to women to enhance their professional qualifications through short-term courses, to meet social and economic needs and also to continue education for the sake of education. The department can also run study discussion groups for women interested in intellectual pursuits.

The University has all along been aware of the fact that its responsibilities do not end with providing mere academic knowledge. It has the tremendous task before it of moulding the future citizens of a large democracy. It hopes to achieve this by providing opportunities to women for their intellectual, emotional, physical and social development. To meet this end, the welfare of students has been made the focal point of its activities. Already the University has a full-time professional Dean of students who is in overall charge of students services, which include student welfare activities in general

Gujarati, Sindhi and Telegu. But at the College level, education was given through Gujarati, Marathi and Sindhi only.

Another special feature of this University was that it was the only institution in the world which owed its existence largely to the contributions of the upper middle class and lower middle class people of society. As Dr. Paranjpye has stated in his Convocation Address, the University started with nothing. But a good cause seldom lacks support and hence financial help started flowing in to help a noble cause.

On an occasion like its Golden Jubilee, while entering into a new phase, a University can review the work done by it in the past and visualise dreams for the future. Among expansion schemes contemplated, are those for the improvement of existing schemes and the introduction of new programmes, to keep abreast of the times. The expansion schemes of this University can broadly be divided into immediate ones and future ones.

The University never thought of any other faculty except that of Arts till 1949, because the Arts course was then supposed to be the only suitable course for women. But as times changed, the concept of education also changed. The University now has the disciplines of Arts, Home Science, Library Science, Education, Nursing and Fine Arts.

The Home Science Faculty at present caters for the undergraduate as well as postgraduate programmes. Women students have shown a keen preference for taking up these courses as they have practical as well as academic value. The University proposes to gradually increase the intake capacity of this Faculty, to introduce more subjects of specialization, to institute research programmes and to start diploma courses.

In Dr. D. S. Kothari's words. "......Science and technology is perhaps the most powerful instrument we have to transform the society, from a state of relative stagnation to one of dynamism and progress."

The University is fully aware of the above need and with this in view, one of the most important schemes it contemplates is that of providing vocational courses through a women's polytechnic, later leading to an institute of vocational and professional arts. It also hopes at a future date to add the Faculties of Science and Medicine to the existing ones.

It is also proposed to set up a separate Faculty of Fine Arts. Women in our country still lag behind men in the field of recreation, entertainment and arts in the widest sense, although by nature they have a greater aptitude in making their contribution to these spheres and to enrich them. This is because of social handicaps amounting almost to a social stigma that has not yet completely disappeared from orthodox minds against women taking prominent part in such activities as dance or drama. A nucleus of Fine Arts

A. Institutions

Colleges

(a) Conducted Colleges	7
(b) Affiliated Colleges	9
Total	16

Classification
Faculty

	No. of Colleges
1. Arts	11
2. Education	2
3. Home Science	1
4. Nursing	1
5. Library Science	1
Total	16

Schools

(a) Conducted Schools	3
(b) Aided School	1
Total	4
Total Institutions :—	20

B. Names of Institutions

Conducted Colleges

1. Shreemati Nathibai Damodar Thackersey College for Women, Bombay.
2. Shreemati Nathibai Damodar Thackersey College for Women, Poona.
3. Premcooverbai Vithaldas Damodar Thackersey College of Education for Women, Bombay.
4. Shreemati Nathibai Damodar Thackersey College of Education for Women, Poona.
5. Sir Vithaldas Thackersey College of Home Science, Bombay.
6. Leelabai Thackersey College of Nursing, Bombay.
7. Shri Hansraj Pragjee Thackersey School of Library Science, Bombay.

Affiliated Colleges

1. Shri Lalshankar Umashankar College for Women, Ahmedabad.
2. Mahila Mahavidyalaya, Baroda.
3. Smt. Narmadabai Chaturbhuj Gandhi Mahila College, Bhavnagar.
4. Zal Framroz Wadia Women's College, Surat.
5. Shree Matunga Gujarati Seva Mandal Women's College, Bombay.
6. Smt. Bhagirathibai Manmal Ruia Mahila Mahavidyalaya, Bombay.
7. Smt. P. N. Doshi Mahila Arts College, Bombay.
8. Smt. Maniben Meghjee Shah Mahila College, Wadhwan.
9. Shree Mahila Arts College, Visnagar.

and health, advisement, guidance, counselling and orientation programmes in particular.

The advance of women in any country has to be considered at different levels-political, social, economic and cultural. On the political side there is complete equality. The constitution of the country gives equal rights of women are still in seclusion and have neither seen the light of knowledge nor of education. The enrolment figures reveal a tremendous disparity between the percentage of school-going boys and school-going girls. Unfortunately, this gap widens with each level of education. In order to make women's emancipation complete, they must be made economically independent. To meet this need, the University is trying to diversify and orient its courses in different directions.

This brief account indicates the path the University hopes to traverse in the field of women's education in the future. It may, however, be stressed that it is keenly conscious of the qualitative improvement and growth necessary and has these objectives always at heart while planning and expanding any of its activities. It also realises the importance of teaching as well as research in such an institution, and so has always kept these before it. The other feature which the University emphasises is flexibility and adaptability within its major frame-work. The decisions of the University on policy-matters have always given due consideration to this.

On this occasion, while commemorating half a century's progress and development of the University, is it but right and proper to pay our humble and heart-felt tribute to the two great men of India. Maharshi Karve who conceived the idea of establishing this University and to whose earnestness and devotion, the University owes its existence and the late Sir Vithaldas Damodar Thackersey to whose generosity and public spirit the University owes its present status. It was fortunate that both came together in the year 1920. This happy coincidence has brought new life and hope to thousands of girls and women and will continue to do so in the years to come.

The review of the development and progress of the University bears out its motto 'सस्कृता स्त्री परा शक्तिः।' 'An enlightened woman is a source of infinite power. The same ideal is reflected in the famous statement of ShriJawaharlal Nehru : "One of the truest measures of a nation's advancement is the state of its women. For, out of the women form the new generation and it is fromtheir lips and from their laps that it begins to learn".

A review of the development and growth of the S. N. D. T. Women's University can be had from the following three notes :—

I. Basic Facts and Figures of the S. N. D. T. Women's University. (As on February 1968).

G. Total Number of Degree-holders of University

1. *Arts*		
G. A./B. A.	11,390	
P. A./M. A.	1,343	12,733
2. *Education*		
Dip./Ed.	91	
B. T./B. Ed.	2,801	
M. Ed.	225	3,117
3. *Home Science*		
B. Sc. (Home Science)	251	
M. Sc. (Home Science)	5	256
4. *Nursing*		
B. Sc. (Nursing)		53
5. *Library Science*		
Dip. Lib. Sc./B. Lib. Sc.		84
		16,243

H. Growth of the University Assets

June, 1951	Rs. 15,00 lacs
June, 1956	Rs. 32.87 lacs
June, 1961	Rs. 81.32 lacs
March, 1967	Rs. 158.50 lacs

I. Facultywise Average Annual Cost Per student of conducted Colleges and Schools

Faculty	Average Annual Cost per Student	
Colleges	1961–62	1966–67
Arts	Rs. 191.09	Rs. 229.75
Education	Rs. 661.48	Rs. 674.57
Home Science	Rs. 656.16	Rs. 506.68
Nursing	Rs. 2716.37	Rs. 2097.88
Library Science	Rs. 313.50	Rs. 518.75
Average annual cost per student	Rs. 272.36	Rs. 350.08
Schools	Rs. 123.82	Rs. 164.24

II. Expansion Programmes : Immediate and Future, of the S. N. D. T. Women's University

Conducted Schools

1. Shreemati Nathibai Damodar Thackersey Kanyashala, Bombay.
2. Shreemati Nathibai Damodar Thackersey Kanyashala, Poona.
3. Premlila Vithaldas Kanyashala, Poona.

Aided School

1. Vanita Vishram High School, Bombay.

C. Degrees awarded

(a) B. A.
(b) M. A.
(c) Ph. D.
(d) B. Ed.
(e) M. Ed.
(f) B. Sc. (Home Science)
(g) M. Sc. (Home Science)
(h) B. Sc. (Nursing)
(i) B. Lib. Science

D. Faculty-wise Enrolment

Faculty	Regular		Private		Total	
	1966-67	1967-68	1966-67	1967-68	1966-67	1967-68
Arts	5023	5690	2828	3150	7851	8840
Home Science	533	630	22	42	555	672
Education	345	368	22	42	345	368
Library Science	24	42	—	—	24	42
Nursing	54	55	—	—	54	55
	5979	6785	2850	3192	8829	9977

E. Distribution of Students

	1966-67	1967-68
(a) Conducted Colleges	3,187	3,465
(b) Affiliated Colleges	2,792	3,320
(c) Private Students	2,850	3,192
Total	8,829	9,977

F. Total Strength of Regular Students and Teacher-Students Ratio : 1966-67

Colleges	*No. of Students*	*Teacher : Students Ratio :*
1. Arts : Conducted; Affiliated	5023	1 : 26.7
2. Education : Conducted; Affiliated	345	1 : 9.3
3. Home Science	533	1 : 11.3
4. Nursing	54	1 : 3.8
5. Library Science	24	1 : 8
Total	5979	1 : 20.7

(*G*) *Faculties of Science and Medicine*

(*H*) *Institution of Diploma, Certificate and Extension courses of special interest to women*

(I) Setting up a department of Continuing Education.

II. General Programmes

(i) Greater residential facilities for students and staff.

(ii) Greater Library and study facilities.

(iii) Facilities for student welfare activities through a Students' Home with facilities for relaxation and recreation, health centre, guidance and counselling bureau, employment bureau, etc.

(iv) Facilities for sports and games.

(v) Facilities for social and cultural activities.

III. Mile-stones in the Life of the S. N. D. T. Women's University.

1916* Dr. D. K. Karve started the Indian Women's University on the model of Japan Women's University, at Hingne Budruk, Poona.

The Mahila Pathashala started by the Hindu Widows' Home Association at Hingne, was affiliated to the University, with 5 students.

1917* First donation of Rs. 40,000/, received from the Lande Trust.

1920* Sir Vithaldas Thackersey donated fifteen lakhs of rupees to the University which was then named as the Shreemati Nathibai Damodar Thackersey Indian Women's University, after his revered mother. This has been the largest gift ever offered in India by an individual to the cause of women's education.

The University took over the Mahila College started by the Hindu Widows' Home Association, and named it 'The SNDT College for Women'.

The Management of the S. N. D. T. Kanyashala, Poona, was taken over by the University.

1921* A plot of 24 acres of land was purchased at 'Yerandavana', Poona, for the erection of the College Building.

I. Academic Programmes

(A) Faculty of Arts

(i) Introducing more subjects of specialisation under the group of Social Sciences at undergraduate and postgraduate levels.

(ii) Introducing diversified courses like Social Work, Journalism, etc.

(iii) Providing facilities for students to do Ph. D. in other subjects besides Marathi, Gujarati, Hindi, English, Sanskrit and Sociology, which are open for Ph. D. studies to-day.

(iv) Adding the Masters Course in Library Science.

(B) Faculty of Home Science

(i) Increasing the intake capacity.

(ii) Introducing more subjects of specialization at the B. Sc. and the M. Sc. levels and starting postgraduate diploma courses.

(iii) Starting of Ph. D. studies in Home Science.

(iv) Conversion of the Home Science Department of the Poona College into a full-fledged College.

(C) Faculty of Education

(i) Introduction of more optional subjects at the M. Ed. level.

(ii) Setting up of a practising school for the College of Education at Bombay.

(iii) Attaching a Department of Education for Ph. D. studies to the College of Education at Bombay.

(D) Faculty of Fine Arts

Instituting an independent Faculty of Fine Arts with the following branches :

(i) Music and Dancing.

(ii) Painting, Sculpture and Applied Arts and Crafts.

(iii) Dramatics.

(E) Faculty of Nursing

(i) Increasing the intake capacity.

(ii) Adding the Masters Course in Nursing.

(F) Faculty of Technology

Instituting courses with a vocational, professional and technical bias which could later be transferred to an Institute of Technical and Professional Arts.

1953* The University introduced the Diploma Course in Home Science

1958* The University celebrated the Centenary of its founder, the late Dr. D. K. Karve. The Centenary Celebrations were inaugurated by the late Pandit Jawaharlal Nehru, the then Prime Minister of India.

1959* The University established the Home Science Department as a Department of the S. N. D. T. College for Women, Bombay.

1960* The University introduced the Three Year Degree Course after the Pre-University, replacing the old course of three years' duration.

The University converted the B. Ed. Department of the Arts College into a full-fledged College and named it "Premcooverbai Vithaldas Damodar Thackersey College of Education for Women".

1961* The University started a School of Library Science and named it 'Shri Hansraj Pragji Thackersey School of Library Science.'

1962* The University converted the Department of Home Science into a full-fledged University College of Home Science.

1963* The late Pandit Jawaharlal Nehru, the then Prime Minister of India, opened the New Building of the University.

1964* The University was granted a plot admeasuring approximately 21 acres of land at Juhu, by the Government of Maharashtra, for its expansion programme.

The University converted the Department of Nursing into a full-fledged College of Nursing and named it "Leelabai Thackersey College of Nursing".

The University converted the B. Ed. Department of the Arts College at Poona into a full-fledged College, called the S. N. D. T. College of Education for Women, Poona.

1965* The Library at Poona was housed in an independent Library Building.

1966* The College of Home Science was named as 'Sir Vithaldas Thackersey College of Home Science.'

1966* The University started a practising school and named it 'Premlila Vithaldas Kanyashala,' attached to the College of Education at Poona.

The University affiliated the First College, the S. L. U. *College* for Women, Ahmedabad, started by Smt. Sharda Mehta.

1923* The University College Building and the Mulraj Khatau Hostel Building were erected at Poona.

1924* The S. N. D. T. Kanyashala was established as a feeder School at Bombay.

1926* New Building was erected for the S. N. D. T. Kanyashala, Poona, from the gift of Rs. 40,000/-from Dr. Lande.

1935* S. N. D. T. College for Women was established at Bombay as a full-fledged College.

1936* University headquarters were transferred from Poona to Bombay.

Opening ceremony of the Building and two plots, secured for the use of the College at Bombay, was performed by His Excellency the late Lord Brabourne.

1939* Mahatma Gandhi visited the University on the occasion of the Annual Convocation.

1940* Two additional plots, adjoining the plots already owned, were acquired.

1942* The University celebrated its Silver Jubilee, when Dr. Radhakrishnan presided.

1949* The Government of Bombay accepted the proposal of the University for Statutory Recognition and passed the S. N. D. T. Women's University Act.

1951* The University received Statutory Recognition and the Shreemati Nathibai Damodar Thackersey Indian Women's University ceased to function and the Shreemati Nathibai Damodar Thackersey Women's University commenced functioning.

1952* Dr. Radhakrishnan, the then Vice-President of India, opened the Gordhandas Khetsey Building of the University in Bombay.

The Nursing Department was established as a Department of the S. N. D. T. College for Women, Bombay, introducing the degree course in Nursing.

The B Ed. Department was established as a department of the S. N. D. T. College for Women, Bombay.

Home Science Courses—Their Importance and Need

HANSABEN MEHTA

Home Science as we call it, or Home Economics as you call it, was not a popular subject in the first quarter of this country in India. The earliest attempt to introduce the subject at a higher level was made in the year 1915, when the SNDT Women's University was established in Poona. In fact, the University was established with the purpose of teaching Home Science or Domestic Science as it was called then. Unfortunately, the meaning of Home Science was not correctly understood and the curriculum drawn up did not make the idea very clear. There were not proper teachers to teach the subject with the result that it did not make any headway.

A second attempt was made in the year 1932 when Lady Irwin College of Home Science was established in New Delhi.

The College offered a very general course in Home Science and though it attracted a good number of girls it made no impact on the country as a whole. Till recently, the College was not affiliated to a University and that may explain the reason for its slow development. Now it is a part of the Faculty of Science of the Delhi University and is able to offer post-graduate courses in Foods and Nutrition and Rural Community Extension. The University of Madras was, however, the first University to give the Degree of B. Sc. in Foods and Nutrition. The Maharaja Sayajirao University was established in Baroda in the year 1949 and among the new Faculties it created in 1950–51 was the Faculty of Home Science. The Faculty offers in the principal branches of Home Science, viz. Foods and Nutrition, Child Development, Textile and Clothing, Home Management, Home Science Education and Extension – not only to undergraduates but also to post-graduate students. The Faculty which had 15 students to begin with has grown considerably and has now 586 students on its roll. Since the Baroda experiment, Home Science colleges have sprung up all over the country. Forty Universities

The Golden Jubilee Celebrations of the University were inaugurated by Smt. Indira Gandhi, Prime Minister of India.

1967* Celebrations of the Golden Jubilee Year.

1968* **1.** Concluding function of the Golden Jubilee Celebrations presided over by Dr. Zakir Husain, President of India.

2. Opening of Smt. Motibai Thackersey Home Science Scientific Research Unit attached to Sir Vithaldas Thackersey College of Home Science, Bombay.

3. Commencement of the first phase of the development programme of the University on its campus at Juhu which will include :—

(a) Home Science College.

(b) Education College.

(c) Branch Library.

(d) Hostel for Students.

(e) Staff Quarters.

(f) Multipurpose Hall.

(g) Auditorium.

ctory. While the population is growing, the production of food is not keeping pace with it. Hungry people are a menace to world security. There is a Gujarati proverb which says "પેટનો બળ્યો ગામ બાળે" Petno balyo gam bale- "man with a burning (empty) stomach would burn his town". How will knowledge of Home Science help in this situation? While there is malnutrition due to under-eating, under nourishment, there is also malnutrition due to over-eating. The well-off who over-eat take the wrong foods and therefore, suffer from bad health. One wonders if there is any possibility of striking a balance between those who go hungry and those who over-eat. If the Home Scientist can find a balanced diet which can be available to all, she can help in solving the problems of malnutrition.

Shortage of food is ascribed to over population. While there are regions in the world which are under populated, there are regions which are over populated. Adjustment of population between such regions is unfortunately difficult today because of racial and cultural considerations. Hence, restricting the population becomes necessary. But apart from this consideration, family planning is essential from the health point of view and the economic point of view. Thus education in Family Planning becomes part of the Home Science curriculum. To have too many children is to invite poverty and ill health for the mother. Unlimited growth of population is a problem which the Home Scientist must tackle in right earnest.

Another grave problem that confronts society to-day is the growing indiscipline among the young all over the world. On the healthy growth and proper upbringing of the child depends the well-being and the future of a nation. The amount of indiscipline one finds among the young, the increasing rate of delinquency among them should be a matter for grave concern. "Child development" is a part of the Home Science discipline. The Home Scientist has, therefore, to ponder over the way the children are brought up today. Recently, there was a report in the Press that in the country, one child out of ten between the ages of five to seventeen needs a psychiatrist. This is certainly a grave situation. It is a problem not only for the social worker but also for the Home Scientist. Maladjusted parents, broken homes and poverty resulting in the neglect of the child are some of the reasons for this grave social malaise. If such a situation is allowed to grow, it may not only menace the social security but one does not know to what it may lead.

These are some of the few serious problems that confront us today. The task before the home-scientist is not an easy one. But it has to be done if we wish to see a better world to live in.

out of seventy-one in India have now made provision for a basic degree course in Home Science. So far as I know most of the developing countries have also recognised the importance of the subject and established Home Science colleges in their areas. The message of Home Science colleges has thus spread far and wide.

What is the significance of this sudden popularity of Home Science? People have begun to realise that Home Science does not mean only cooking, laundering or dress-making. It has a richer content, a deeper meaning and rests on a philosophy which has great significance in the context of the world condition today. It has been more and more realised what an important role the home has to play in the affairs of man and indirectly in the affairs of the world. Home does not mean merely a structure made of brick and mortar or concrete and cement or glass and steel. It means more than its physical aspect. There is a saying in Sanskrit: "Grahini Graham uchyate" - wife is the Home. It is the wife, the mother who provides the environment in which the child grows. Psychologists tell us that the healthy development of a child depends on the right environment. The anti-social activities of men are traced back to their environment to their home. It is also equally true that great men often attribute their greatness to their mothers, tó their home. Woman, the home maker, has thus to play a great role in shaping the destiny of man - and in a way influencing the events of the world.

Has the woman so far played her part well? The world today is torn with conflicts. There is not a peaceful corner in the world. Men quarrel in the name of colour, in the name of creed, in the name of nationality, in the name of ideologies, in the name of what not. These conflicts are often due to man's egotism, bigotry, intolerance and selfishness. All these evil traits can be traced to bad upbringing, bad environment. Woman, the home maker; does not seem to have played her part well. But how can one expect her to play her part if she is not aware of the part she has to play or aware of her responsibilities? It is the lack of education which prevents the woman from fulfilling her obligations-lack of education, which would equip the woman to be a good home maker.

What is that education? It is education which teaches the art of living healthy, i. e. living within one's means and in harmony within the family, within the community. I take it that Home Science education claims to fulfil this requirement of this definition. If so, the Home Scientist must justify not only this claim but be in a position to meet the many challenges that confront her today and which threaten to disrupt the peace in the Home and in the community. Hunger, over-population and indiscipline among the young are some of the urgent problems that need her attention. Fortunately for you in this country, hunger is now known. But the spectre of hunger stalks the world. The F. A. O. has already given the warning that the world food situation is not satisfa-

5. Ability differences are most apparent at the older age levels in children. Most of them do not show up at the pre-school period.

Olson (2) observes that a *fairly consistent finding in the elementary* grades is that on an average girls are better than boys in reading comprehension, vocabulary and basic language skills. Boys tend to show superiority in arithmetic. At the secondary level some studies by *Stroud and Lindquist* (3) have indicated that boys are superior on most tests, while girls tend to maintain their superiority in reading.

Sex Differences in Achievement: Several studies indicate greater verbal fluency in achievement in the language areas. The well-known fact that many more boys than girls are stutterers is consistent with these findings of *Little and Williams* (4) one of the most clear-cut and consistent sex differences at the high school level and above, which has been observed, is the differences in science knowledge and achievement. *Edgerton and Britt* (5) have furnished valuable evidence on this point. *McAndrew* (6) obtained no significant sex differences. however, in 3-to-6-year-olds, *in ideas of causality as shown by their answers to* questions and their anaysis of 'tricks'. These findings support the hypothesis that the difference in science achievemant is one which develops during the school period and is related more to a difference in interests than to a difference in basic abilities.

Studies based on achievement tests in arithmetic tend to show a slight male superiority in arithmetical reasoning and female superiority in simple computations. *Cunningham and Price* (7) on the basis of a study of 40,000 children in Australia, reported that in mechanical arithmetic, boys were superior to girls but the differences were not statistically significant. In problem-solving arithmetic, the differences were in favour of the boys and were highly reliable. From a review of the studies in arithmetical achievement, it appears that sex differences are small at the lower levels represented by routine computation and that progressively boys are superior as we go towards more complex levels of arithmetical reasoning.

Generally accepted findings of a number of research studies, which have shown differences between the sexes in various areas of academic achievement, have led to various recommendations by educators. Some have advocated that boys be kept in kindergarten longer or that they start school later to offset the advantage held by girls which may be due to no sex differences but due to different maturity rates of the sexes or to differences in motivation and opportunities available to the two sexes or still other factors which are uncertain.

The present study in Bombay arose out of a series of studies with which the author was involved for eleven years between 1955 and 1966.

Sex Differences in Academic Achievement

MADHURI R. SHAH

Sex differences are fundamental in human development. Differences between the sexes have been found for almost every physical variable, including body build, physiological functioning and biochemical composition. Several studies have been made to study the sex differences in interests, in behaviour, in abilities and in academic achievement. To what extent the variability we find in psychological traits can be accounted for in terms of the variability in physical and physiological characteristics still remains an unsolved problem. There is scattered evidence, however, of some relationship between physical and psychological deviations from the sex norms. There has also been evidence of a tendency at present to give greater weight to social factors rather than physical that may be involved in producing psychological differences in the two sexes.

Sex Differences in Abilities : Extensive work has been done on the differences between the sexes in intelligence and special mental abilities. **Terman and Tyler** (1) have made the following generalizations on the basis of the recent research evidence, in which they have stated that :—

1. If there is a difference between the sexes in general intelligence, it cannot be identified by means of our present tests, since some type of problem favour males, others favour females, and there is no satisfactory way to decide which ones constitute more valid indicators of general mental ability (McNemar, 1942).

2. Girls tend to excel on verbal types of problem; boys, on quantitative or spatial.

3. School marks almost universally indicate superior achievement for girls, whereas achievement tests show girls superior in all kinds of language material, boys in science and mathematics.

TABLE I

Difference between boys and girls in Standards V thro' X in achievement scores in different subjects in five I. Q. groups

I. Q. Group	Std.	Gujarati	Hindi	Arithmetic/ Mathematics	Science	History	Geography
		C.R.	C.R.	C.R.	C.R.	C R.	C.R.
75–94	V	.17	.24	.06	.04	.02	.05
	VI	.20	.23	.08	.05	.05	.05
	VII	.21	.16	.03	.05	.07	.03
	VIII	.08	.11	.00	.13	.13	.12
	IX	.14	.09	.04	.08	.17	.05
	X	.09	.07	.02	.15	.02	.13
95–104	V	.28	.21	.23	.12	.13	.00
	VI	.22	.20	.41	.15	.12	.13
	VII	.23	.15	.05	.14	.14	.08
	VIII	.14	.09	.37	.08	.09	.02
	IX	.06	.12	.23	.06	.06	.05
	X	.11	.05	.23	.12	.05	.06
105–114	V	.32	.22	.32	.24	.00	.12
	VI	.35	.13	.18	.06	.18	.14
	VII	.28	.17	.00	.09	.00	.18
	VIII	.09	.07	.08	.12	.12	.04
	IX	.13	.14	.14	.14	.21	.12
	X	.02	.24	.13	.08	.24	.09
115–124	V	.13	.20	.30	.20	.21	.22
	VI	.18	.18	.20	.24	.18	.21
	VII	.22	.14	.15	.17	.16	.21
	VIII	.07	.10	.12	.14	.15	.09
	IX	.05	.09	.06	.18	.02	.08
	X	.05	.12	.02	.16	.04	.14
125 & above	V	.20	.24	.23	.17	.21	.13
	VI	.21	.23	.20	.16	.22	.14
	VII	.15	.15	.18	.19	.09	.06
	VIII	.18	.12	.12	.08	.04	.04
	IX	.07	.07	.08	.03	.00	.08
	X	.06	.04	.06	.04	.13	.12

On the basis of the review of relevant literature, it was assumed that sex differences in achievement would be present and a number of hypotheses involved in these studies were based on this assumption. The analysis of the results of the various studies conducted by the author were found to be definitely contrary to this assumption of achievement being intimately related to sex differences. This study has tried to determine whether differences exist between the sexes in their achievement in different subjects at different grade levels. The population selected was pupils in schools in Greater Bombay but it was restricted to cover those children whose medium of instruction was Gujarati. There was no alternative to this limitation of language because of the multilingual nature of school population in Greater Bombay.

Sample and Procedure:—Achievement tests constructed by the Gujarat Research Society for Standards V, VI and VII by the Baroda University for Standards VIII, IX and X were administered to all the children in Standards V thro 'X in urban suburban schools in Greater Bombay. The sample consisted of 3890 boys and 3648 girls. The population tested was divided into five I. Q. groups: 75-94, 95-104, 105-114, 115-124 and 125 & above. All critical ratios at the 0·5 level of confidence were considered significant and they were computed between adjacent I. Q. groups, to ascertain whether these were actually different from each other.

Seven scores were recorded for each child in Standards V, VI and VII -I. Q., achievement in Hindi, achievement in Gujarati, achievement in science, achievement in arithmetic, achievement in history and achievement in geography. Seven scores were recorded for each child in Standards VIII, IX and X: I. Q., achievement in Gujarati, achievement in Hindi, achievement in science, achievements in mathematics, achievement in history and geography. The analyses of the scores were done to determine the existence of sex differences for each standard for the total group and then to find whether differences existed within the different I. Q. groups in achievement in each of the subjects studied. The model employed to determine the significance of the differences investigated was the use of the critical ratio.

Conclusions: The result of the analysis based on the different I. Q. groups is presented in Table I which shows that the differences between the sexes are negligible and cannot be said to be significant in any way. There is some variance between the differences as observed between different I. Q. groups but by and large these differences between the sexes are not at all significant.

TABLE II

Difference between boys and girls in achievement scores in different subjects in Standards V thro' X for I. Q. range 75 thro' 160

Std.	Gujarati	Hindi	Arithmetic/ Mathematics	Science	History	Geography
	C.R.	C.R.	C.R.	C.R.	C.R.	C.R.
V	.24	.21	04	.12	.20	.22
VI	.26	.18	.08	.15	.20	.14
VII	.17	.16	.03	.18	.16	.17
VIII	.18	.04	.07	.22	.20	.20
IX	.11	.08	.08	.04	.18	.07
X	.07	.12	.03	.05	.08	.03

The second analysis is done grade-wise for the total group for achievement in each of the subjects, the I. Q. range being 75–160. The data is presented in Table II. The results reveal no significant differences between children of different sexes studying in different standards in achievement in any of the subjects. These differences are not at all significant and can be said to be negligible. The present results are quite contradictory to the results of most of the earlier studies in which substantial sex differences in achievement were found to exist.

Both the results as reflected in Tables I and II throw interesting light on the subject and point to a need for re-thinking by educators on this very important problem of sex differences and educational achievement.

Sex differences in academic achievement is only one aspect of an important task of determining the possibilities and limitations which an individual brings to his development, total adjustment and efficiency. The task of evaluating the importance of physical and cultural factors has hardly begun. Attempts have been made to study the sex differences in motivational and personality traits which are intimately related to academic achievement of the two sexes. A complete understanding of sex differences involves evaluation of the factors producing them. These factors have to be studied using up-to-date measuring instruments with greater degree of precision as these studies would be of far-reaching educational significance and would influence vitally the thinking of the educators.

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Conclusions : The result of the analysis based on the different I. Q. groups is presented in Table I which shows that the differences between the sexes are negligible and cannot be said to be significant in any way. There is some variance between the differences as observed between different I. Q. groups but by and large these differences between the sexes are not at all significant.

that a rapidly changing society requires a different kind of education from that which is sufficient in a more static society. The schools are devoting more time to answering the questions "why ?" and "how ?" than to questions of the type "when ?" and "where ?". The Schools do equip the pupils with certain fundamental skills, the technique and will to learn new things not only in class, but also on their own–and to prepare then for further education and re-training. The result of all this thinking is "educational explosion." The Swedish Government has estimated that 87,000 students would be entering universities in 1970 and so opportunities are being extended geographically.

On the whole girls and boys have the same rights and possibilities in regard to school education. The difference in general education between boys and girls is not so great, but in the various vocational courses there is a clear division into 'Male' and 'Female' branches corresponding to the 'Male' and 'Female' occupations of the labour market. Not only do boys and girls go in for different fields of study (nursing & office work for girls, technological and mechanical occupations for boys), but girls take shorter courses of instruction than boys and thus train for subordinate positions. This occurs at all levels. There are fewer girls than boys at universities and colleges. Most girls favour the humanities, "often with vague vocational plans but with distinct marriage plans." Even though there is no apparent difference between the school programmes for boys and girls, there is a difference in their attitude towards the goals of the studies. The boys try to a greater extent to find an education selected with the purpose that they after a rather short time of studies get out to work. This seems partly to be due to the girls own lack of wish to stake on long and expensive studies but it also seems to depend on the attitude of their parents who still do not want to invest too much in the girl's education, "as she soon is going to marry anyway and become a housewife". However a certain equality between the sexes in these respects has been seen during the last decade.

According to one report in 1961 4,400 girls entered universities. Majority of girls were attracted towards humanistic faculties. The numbers of girls at the faculties of science is however, growing. Only a small per cent of the adults in Sweden have academic education. The growing standard of education however, shows clearly that in the younger age groups there are relatively more graduates, than in the older groups. Among the Swedish graduates, there are only 22% women. The development is tending towards a levelling of the standard of education of men and women. The number of girls with higher education increases much more than the number of boys. There were in 1960 about 17000 female graduates (the whole number of graduates amounted to about 81.000) and 2/3 of them were wage earning. Compared with the whole female population the wage earning activity is very high. Among the wage

Swedish Women Today

HARSHIDA PANDIT

Feminism is a very live issue in Sweden today. It is far more alive in Sweden than any other European country and is indeed a definite 'must' in intellectual and political circles. Swedish women are certainly far from being enslaved and have as a matter of fact more rights and more access to social duties and responsibilities than the women of almost any other country in the world.

Before we talk about modern Swedish feminism let us put the historical perspective straight. Very often people are in a habit of imagining that in the 19th century a particular kind of treatment was meted out to women and a different status of women was something entirely new and unheard-of. But this was never true about Swedish women. Even in the middle of the 19th century when Sweden was a fairly under-developed country-in the sense that Sweden had no railways, very few steamboats, very little industry and 95% of the population lived and worked on farms - a noticeable advance towards general literacy was made. In a big town like Stockholm, where industrialization had started to make its impact and nearly half of all the women above the age of 15 were unmarried, some changes were made in the medieval laws that forbade women to work; and women were graciously allowed to earn their own living by hard work.

Today Swedish society is expanding economically, socially and culturally. Progressive discoveries and explorations of the world around [illegible] scientific research are being [illegible] [illegible]d methods. The educational [illegible] [illegible] growing demands of parents [illegible] people for more varied and better education. The money spent publicly and privately on education is considered a very profitable investment. The society needs a trained elite and there is a realization of the fact

that a rapidly changing society requires a different kind of education from that which is sufficient in a more static society. The schools are devoting more time to answering the questions "why?" and "how?" than to questions of the type "when?" and "where?". The Schools do equip the pupils with certain fundamental skills, the technique and will to learn new things not only in class, but also on their own–and to prepare then for further education and re-training. The result of all this thinking is "educational explosion." The Swedish Government has estimated that 87,000 students would be entering universities in 1970 and so opportunities are being extended geographically.

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earning female graduates amounting to about 12,700, 1/3 are teachers. More than 1/3 of the female graduates are almost equally employed in the following four professions; Pharmaceutists, Social employees, dentists and medical doctors.

Female Graduates *

The Census of 1960	*Number*	*% of the Total No.*
Academically educated women	16,894	100.0
Non-active	5,198	30.8
Active	11,696	69.2
Profession		
Pharmaceutists	1,613	9.5
Dentists	1,156	6.8
Medical Doctors	853	5.1
Veterinaries	25	0.1
Pedagogic work	4,284	25.4
Social Officers	1,021	6.0
Librarians & Museum Officers	624	3.7
Civil Service Officers, Economists & Statiscians	459	2.7
Technical & Chemical Work	299	1.8
Office professions (Financial, etc.)	276	1.6
Psychology, staffing Officers	265	1.6
Lawyers & Legal professions	229	1.4
Editorial & Newspaper	170	1.0
Other professions	422	2.5

In Sweden as in other countries women in their choice of employment seem to go in large groups to certain trades. Despite increased resources in the prognostic and thus more reliable guidance as to the demand of manpower of the labour market and despite increased activity by the Guidance of Trade the girls' widened choice of trade has by no means been fully utilised and has not yet given practical results. There is a tendency of increasing the numbers of women medical dentists' and lawyers' professions as well as among engineers.

* From 1960 Report of National Labour Market Board, Sweden.

Perhaps some of the professions that seem to be important from the women's point of view should be mentioned. The most usual profession for women with a somewhat longer vocational training seems to be as teacher (elementary school teachers and infant school teachers and vocational teachers). All female practicers of teachers professions at together 45,000 women, devote themselves to this profession. In the profession of medical attendance the women dominate as nurses. About 20,000 women work as nurses. The statistics very clearly show the girls' traditional choice of trade with a dominance in the courses for clerks; commercial careers and for domestic work.

At the beginning of 1966 the working populaton of Sweden amounted to 3.7 million. Women accounted for more than one third in actual figures 1.4 million-of which 8,00.000 were single. This means that 44% of all women were gainfully employed but more than 4,50,000 were working only part-time. The increase in the proporation of married women on the labour market suggests the increase in expectations. The number of married women in employment increased by more than 300,000 between 1945 and 1960, i. e. from 216,000 in 1945 to 523,000 in 1960. The reasons of this increase in the activity ratio have not been properly investigated and there is great uncertainity as to be motives behind the new behaviour of the married women. It could be that the attitude of the women themselves towards employment has changed. Since they generally marry earlier than before and have fewer children, their 'active' period after the youngest child begins "to take care of itself" has become longer. Modern women no longer regard motherhood as their life-task. Moreover "everybody has a right to work" claim has begun to assert itself and the women themselves have begun to realize that full employment should apply to them too. On the other hand there have been great alterations in the economy and the general conditions. The household work has been rationalized, dwellings have become more comfortable, collective facilities and school means as well as the new textiles have faciliated the work of housewives. The expansion of the serve sectors and the increasing emloyment of white-collar workers in industry have offered new employment opportunities, which attract and are suitable for female labour.

73% of the Swedish women are employed in a very limited number of occupations. The following table will show specifically what jobs women have chosen. Some fields are typical and traditional too because the social and political emancipation of women has progressed more quickly than their choice of occupation. Another factor, that we must not forget in connection with the gainful employment of married women is that they are usually locally bound to the particular district where their husbands are employed.

The Swedish women are well protected by social legislations. The Industrial Accident Insurance Act has proved to be a boon. Under the 1962 National Insurance Act which includes health insurance, pensions, etc. a female pensioner receives corresponding allowances. Equality between the sexes implies that fathers and mothers have the same privilege and the same responsibility of looking after their children. In Sweden, the old slogan "a woman's place is in the home" is definitely a thing of the past. It will never again be seen as the "only acceptable way of life". Women in Sweden no longer face an irrevocable choice between home and job; they face instead the problem of combining or perhaps alternating between these spheres. Women's participation in politics is also remarkable. They occupy many seats on school-boards, social welfare and children's welfare boards. Women still play an important role in encouraging women to take an active part in public life and women's organizations are still needed to safeguard woman's position in society. The Joint Female Labour Council, the Swedish Housewives Association and co-operative women's movement are the important organizations, through which the important issues concerning women are discussed on radio, television and settled after creating a public opinion; e.g. women had clustered round the lower rungs of the job ladder but Swedish public opinion was created against it and the industries had to raise the level of payment for the worst paid professions.

Another remarkable achievement of the Swedish women is in the two roles of motherhood and professional work. Both the roles are nicely blended in the cultural value system, where a mother who has nearly completed her duty of rearing her children considers it a moral duty to gainfully work for society; because it is having a job which confers prestige. So the functioning of two roles have changed the status of men. Husbands help in domestic chores and this equality of sexes is felt or experienced, not only by outsiders but Swedish women themselves.

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The Most Important Female Occupations according to the 1960 Census (15 years and over)

(All occupation numbering more than 10,000 women are specified in the table)

		Number	Percentage of economically ative women	Women as a percentage of total labour force in the group
Office work		1,57,515	16.3	72.8
Of which: Secretaries, stenographers and typists	51,322		(5.3)	93.4
not specialised clerical workers	42,501		(4.4)	77.3
Specialised clerical workers not elsewhere mentioned	31,224		(3.2)	57.1
Book-keepers and cashers	32,468		(3.4)	62.8
Seles workers		1,20,825	12.5	78.1
Housekeepers, nursemaids etc.		72,823	7.5	99.7
Waiters and related workes		47,102	4.9	87.3
Charworkers, cleaners and related workers		44,701	4.6	92.7
Nurses aids		42,082	4.4	98.8
Sewers (Factory)		38,283	4.0	97.4
Teachers		26,137	2.7	68.8
Professional nurses		20,690	2.1	100.0
Cooks aids		19,034	2.0	95.8
Agricultural workers		18,839	2.0	18.7
Textile workers		16,992	1.8	56.2
Hairdressers, beauticians etc.		16,942	1.8	72.2
Telephone switchboard operators (public service)		14,179	1.5	97.2
Retain trade, working proprietors		14,773	1.5	28.9
Cooks and related workers		12,707	1.3	79.8
House stewards		11,138	1.2	81.1
Packers and related workers		10,163	1.1	58.1
Total		7,04,924	73.0	
Others		2,61,103		
Economically active women total		9,66,027		

Number of men in above mentioned occupation = 266,647 (11.7% male labour force).

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महिला विद्यापीठ प्रशस्तिः ।

द. शं. फाटक

जानामि न मयि काचित्काव्यशक्तिः स्वभावतः ।
आकाशवाण्या प्रेरितः चापलाय प्रचोदितः ॥

सरस्वतीसुतः सोऽयं पूजनाय सरस्वत्याः ।
काव्यकुसुमानि कर्तुं साहसं कुरुते खलु ॥

निरामोदानि एतानि रसहीनानि यद्यपि ।
भक्तिभावेनार्पितानि प्रीणयन्तु सरस्वतीम् ॥

धन्या सा पुण्यनगरी अनेके बुद्धिशालिनः ।
वनितानां समुद्धारे बद्धपरिकराः सदा ॥

वनितानां विनयार्थं ये गृहीतव्रताः सदा ।
प्रणम्य शिरसा वन्दे 'डॉक्टर कर्वे' महाशयान् ॥

फर्ग्युसन्नाम्नि विद्यालये गणिताध्यापकपदम् ।
भूषितं विंशतिवर्षे 'डॉक्टर कर्वे' महर्षिभिः ॥

विद्यालयाच्च निवृत्य 'हिंगणे' नामनि ग्रामे ।
अबलाः सबलाः कर्तुं स्थापित आश्रमश्च तैः ॥

'जपान' महिलापीठस्य अभ्यासक्रमपत्रिकाम् ।
मित्रेणैकेन प्रेषितां वाचयित्वा प्रमोदिताः ॥

भारतेऽपि एतादृशं वनितानामेव केवलम् ।
विद्यापीठं स्यादिति तैः स्वमनसि सुनिश्चितम् ॥

आकाशवाण्याः सौजन्येन ।

तैः तथैकनवैकपण्मितेऽब्दे ।
विद्यापीठं स्थापितमेरण्डवने ।
कुलपतिपदे व्यराजन्त यत्र ।
रामकृष्ण भाण्डारकर पण्डिताः ॥

दानशूर विट्ठलदास श्रेष्ठिभिः
पञ्चदशलक्षरुप्याणि दत्तानि ।
विद्यापीठं तेषां मातृस्मृतिहेतोः ।
'एस्. एन्. डी. टी.' त्यभिधानमवाप ह ॥

'जून' मासेऽयं सुवर्णमहोत्सवः ।
आरभत पूजनेन सरस्वत्याः ।
प्रधानमंत्रि प्रवचन पुनीतः ।
राष्ट्रपतिभाषणेन समापितः ॥

वर्षाणां चतुस्त्रिंशच्च यत्र मया ।
क्षणमिव व्यतीतानि अध्यापने ।
विद्यापीठस्यास्य सुवर्णमहोत्सवे ।
गीर्वाणकाव्यकुसुमानि समर्पये ॥

The poem, written on the occasion of the Golden Jubilee Celebrations of the SNDT Women's University, pays tribute to its Founder, Dr. D. K. Karve and the} princely Donor, Sir Vithaldas Thackersey.

भाषा हाच प्रगतीचा पाया

दत्तो वामन पोतदार

श्रीमती माताजी आणि मित्रहो, आपल्या महिला विद्यापीठाशी माझा फार जुना संबंध आहे. त्या संबंधाने एक आठवण माझ्या मनावर कायमची कोरून राहिलेली आहे. या विद्यापीठाचे कल्पक आणि संस्थापक कै. महर्षी धोंडोपंत कर्वे एक दिवस माझ्या घरी चालत आले आणि त्यांनी मला त्या प्रारंभीच्या काळी वार्षिक दहा रुपयांचा सभासद केले. महर्षी कर्वे यांच्याच हातावर आपल्या थोर दानाचे उदक सोडण्याचा निर्णय महामना कै. सर विठ्ठलदास ठाकरसी यांनी केला, त्या सुमारास मी महाबळेश्वरीच होतो. उच्च शिक्षण देशी भाषेच्या द्वारेच द्यावयाचे, हा निश्चय जपानचे उदाहरण मनात ठसवून घेऊन अण्णासाहेब कर्वे यांनी १९१६च्या सुमारास जाहीर केला, आणि अण्णासाहेबांच्या थोर कार्याविषयी परमादर असलेली अनेक मोठी मोठी मंडळी विद्यापीठात आली. अण्णांसारखीच काही त्यांची देशी भाषांबद्दल ठाम भूमिका होती, असे मला केव्हाही वाटले नाही. अनेक संकटांशी झगडून उदयाला आलेले हे विद्यापीठ आता श्रीमती माताजींच्या आश्रयाखाली विद्यार्थिनींनी गजबजून गेलेले आणि वाढती लोकप्रियता मिळवीत असलेले मी पाहिले. श्री.माताजी मजवर बहुत लोभ करतात, आणि त्यामुळेच बहुधा प्रस्तुतच्या सुवर्णमहोत्सवप्रसंगी त्यांनी मला प्रेमाने व्याख्यानार्थ पाचारण केले. त्या वेळी देशी भाषांचे जे महत्त्व अण्णासाहेबांनी दूरदर्शीपणाने ओळखले, त्यातील मर्म अद्यापही भल्याभल्यांच्या मनात यथार्थपणे उतरलेले दिसत नाही. म्हणून भाषा हाच प्रगतीचा पाया कसा, हे मी विशद करून सांगणार आहे. १९१७ साली मुंबईत भरलेल्या माध्यमिक शिक्षण परिषदेत त्या वेळच्या मुंबई इलाख्यात, देशी भाषांना प्राधान्य देणारी पाच विद्यापीठे स्थापावी, असा ठराव अण्णासाहेबांना पुढे करून आम्ही संमत करून घेतला. तो प्रसंग मला अद्यापही डोळ्यांसमोर दिसत आहे.

ही परिषद मुंबई विद्यापीठाच्या भव्य सभागृहात भरली होती. आमचा ठराव संमत झाल्यावर परिषदेचे अध्यक्ष सर नारायण चंदावरकर हे फार विस्मित झाले, आणि म्हणाले, "असा ठराव घेऊन मी सरकारपुढे कसा जाऊ ? " तो काळ या प्रकारे देशी भाषांना कठीण होता. या देशातील थोर द्रष्टे पुढारी कै. न्यायमूर्ती महादेव गोविंद रानडे यांनी अपयशाला न भिता, मुंबई विद्यापीठात आपल्या चातुर्याने एम. ए.च्या परीक्षेत मराठीचा प्रवेश करून दिला. त्यानंतर पंचवीस वर्षे लोटली, तेव्हा कै. गुरुवर्य प्रा. हरिभाऊ लिमये यांनी यशस्वी युक्तिवाद करून बी. ए.च्या

, महिला विद्यापीठाच्या सुवर्णमहोत्सवाच्या निमित्ताने आयोजित केलेल्या [illegible] दि. १८ जानेवारी १९६७ रोजी दिलेले व्याख्यान.

परीक्षेत एक कोपरा मराठीला मिळवून दिला. स्वदेशातच स्वभाषांना आपले हक्काचे स्थान संपादन करण्यात केवढे अडथळे आमच्याच देशबांधवांकडून येतात, याची वरील इतिहास साक्ष देईल. तेव्हा आज प्रतिपादावयाच्या विषयाचे महत्त्व आपल्या सहज ध्यानी येईल.

आता घटकाभर कल्पना करा की, ज्या प्रकारची भाषा आपण रोज वापरतो, तशी ती वापरण्याची आपली शक्ती एकदम नाहीशी झाली, तर आपली परिस्थिती काय होईल? पशु-पक्षी आणि मनुष्य यांत मग काय फरक राहील? आपले विचार आणि आपले विकार प्रगट करण्याची आपली शक्ती किती कुंठित होईल? आज आपण करतो, त्यांपैकी किती व्यवहार आपल्याला चालू ठेवता येतील? आपण किती पंगू होऊ? केवढा प्रचंड गोंधळ मनुष्य-सृष्टीत माजेल! सर्वत्र हाहाकार होऊन जाईल. पक्षी शब्द करतात आणि आपणही शब्द वापरतो. या दोन शब्दप्रकारांत केवढे अंतर आहे! भूक, तहान, राग, प्रीती दाखविण्याकरिता कित्येक प्रकारचे ध्वनी पशु-पक्षीही करतात. या विविध ध्वनींचा लक्षपूर्वक अभ्यास करून मोठ्या प्रयासाने काही शोधकांनी पशु-पक्ष्यांच्या भाषा थोड्याफार ओळखून काढल्या आहेत. या उलट मनुष्यप्राण्याला दिसून येणाऱ्या प्रत्येक वस्तूला एक शब्द ठरवून आणि तसेच शब्द विविध क्रियांसाठी, विविध भावनांसाठी आणि मनात उठणाऱ्या विविध कल्पनांसाठी मनुष्याने स्वतः बनविले आहेत. जगातील सर्व कुत्री-मांजरे बहुधा एकच भाषा बोलत असावी; पण माणसांप्रमाणे हरएक वस्तूला, हरएक विकाराला, आणि हरएक विचाराला किंवा कल्पनेला, नवेनवे शब्द लावून बोलण्याची जी अद्भुत शक्ती मनुष्यांमध्ये आहे, तशी ती पशूंमध्ये दिसत नाही, आणि क्वचित दिसली, तरी तिची धाव अत्यल्प आहे.

ही जी शब्दाची अद्भुत देणगी माणसाला मिळालेली आहे, तिला शोभेल अशी शब्दाच्या नित्यत्वाची उपपत्ती आपल्याकडील शास्त्रकारांनी लावलेली आहे. शंकराच्या डमरूतून चौदा सूत्रे निघाली, अशी कथा याच श्रद्धेतून उद्भवली. एकदा नुसता 'रा' असा उच्चार केला आणि आपण थांबलो, मग 'म' असा उच्चार केला, तर हे दोन तुटक ध्वनी आपल्याला काही बोध देत नाहीत. पण 'राम' असे जोडून म्हणताच, त्या नावाच्या व्यक्तीचा बोध होतो. असे तयार झालेले शब्दसुद्धा एकटेच असले, तर संपूर्ण अर्थबोध होत नाही. 'राम' म्हणण्याने रामाला हाक मारल्यासारखे होईल. 'रामराम' ही एक क्रिया होईल. राम, गोविंद, अरविंद, आंबा, पेरू, ताट, वाटी असे अनेक सुटे शब्द काही वस्तू किंवा शब्द याचे बोधक असतात. परंतु 'राम जेवला,' या दोन शब्दांनी एक संपूर्ण क्रिया दाखविली जाते. नावाचे शब्द, क्रियांचे शब्द, विचारांचे आणि कल्पनांचे शब्द असे अनेक प्रकारचे शब्द ठाकठिकीने मांडल्यावर अधिक अधिक अर्थ मिळत जातो. 'राम, रावण, मारतो' या तीन शब्दांना जवळ आणूनही अर्थ उत्पन्न होत नाही. पण 'राम, रावणाला मारतो' असे म्हणताच योग्य अर्थ उत्पन्न होतो 'राम रावणाला ठार मारतो' याने अर्थ आणखी पुढे जातो. अशा शब्दांच्या लगडी व्यवस्थेने वसवून अर्थाची पुष्कळ स्पष्टता होते. उपसर्ग, प्रत्यय वगैरे लागून अर्थ बदलतात. शब्दाची जागा बदलली, तर अर्थ बदलतो. 'राम खाली गेला' आणि 'खाली राम गेला' येथे शब्द तेच असले, तरी जागा बदल्याने अर्थ बदलतो. यालाच 'आकांक्षा,' 'योग्यता', 'संनिधी', अशी नियमाची मांडणी म्हणतात.

नवे पदार्थ दिसतात, नवे शब्द येतात, नव्या क्रिया घडतात, तेव्हा त्या नव्या शब्दांनी दाखवाव्या लागतात. 'भात खाणे' आणि 'भात गिळणे' या क्रिया निराळ्या. जपानी लोक काड्यांनी उडवून [illegible] खातात. तामीळ लोक भाताचे गोळे करून पोटात टाकतात. आपण उठतो, बसतो, खातो, पितो, [illegible]र करतो, अशा भिन्न क्रियांना भिन्न शब्द पाहिजे असतात. 'देव आहे', 'देव सर्वत्र भरला' 'देव सर्वत्र भरून उरला आहे,' याचा अर्थ देव ही दिसणारी, हातात येणारी वस्तू नव्हे,

डोक्यात येणारी आहे; दिसली नाही, तरी समजते किंवा उमजते. देव, दैव, सुख, दुःख, सौंदर्य ही सारी कल्पनासृष्टी आहे. ती मनाला दिसते, समजते. मन जळते म्हणजे काय जळते ते मनालाच समजते. छाती जळजळते, ती वेदना होत असते. 'जळणे' आणि 'जळजळणे' हे दोन्ही प्रकार वेगळे आहेत. तात्पर्य, नाम-शब्द, क्रिया-शब्द, विचार-शब्द, विकार-शब्द यांना जोडणारे संबंधी शब्द, प्रत्यय, उपसर्ग अशा शब्दांचा संसार म्हणजे भाषा. या भाषेच्या आधारावरच मनुष्ये चालतात, त्यांचे व्यवहार होतात, घडामोडी समजावून देता येतात.

मनुष्यांचे निरनिराळे गट, वर्ण, वर्ग, जाती या पृथ्वीतलावर वाटून वाटून वसती करून राहात आलेल्या आहेत. सर्व मनुष्यांची एक भाषा नाही, पोपटा–कावळ्यांची कदाचित असेल. पृथ्वीवर मनुष्यसंख्या अदमासे साडेतीनशे कोटी. यांच्यात निदान भल्यापैकी अशा शेपन्नास तरी भाषा आहेत. खूप विचार, कल्पना, क्रिया आणि नावे वाढवून यांपैकी कित्येक भाषा चांगल्याच पोसलेल्या आहेत. नाना युक्त्या करून मनुष्ये आपल्या प्रदेशाबाहेर भ्रमण करीत असतात, त्यामुळे एक भाषा बोलणाऱ्या मनुष्यांचा दुसरी भाषा बोलणारांशी संबंध येतो. नव्या कल्पना, नवे विचार, नव्या वस्तू एकमेक एकमेकांना देतात आणि घेतात. बाजारात पदार्थ जसा पुडीत बांधून देतात, तसे वस्तू, विकार यांची देवाण-घेवाण शब्दांच्या पुड्या बांधून होते. शब्दांचा पोषाख केल्याशिवाय वस्तु-विचारांचा व्यवहारच संभवत नाही. देवाण-घेवाण होते तेव्हा ती शब्दासकट होते. देवाण-घेवाण होत नाही, पण वस्तू दुरून पाहण्यात येते, तेव्हा पाहणारा, पाहिलेल्या आणि माहीत असलेल्या वस्तूचे साम्य किंवा क्रियेचे एखादे वैशिष्ट्य ध्यानात घेऊन आपल्या भाषेशी, थोडा जुळतामिळता किंवा मोडतोड करून बनवलेला असा एखादा नवाच शब्द घडवून आणतो.

कोणीतरी आगगाडी दुरून पाहिली; सहज पाहिली. त्याने बैल-घोड्यांच्या ऐवजी एक मोठे आगीचे धुराडे, गाडी ओढीत असताना पाहिले. 'आगगाडी' असा शब्द त्याने त्या वस्तूला लावला. वस्तू नवीन होती. तिची आग, धूर, ठिणग्या दुरून दिसत होत्या. असा 'आगगाडी' शब्द मराठीत सहज तयार झाला. परंतु हिंदीमध्ये 'रेल' आणि मराठीत 'रेल्वे' जास्त चालू आहे. 'पायगाडी', 'टमटमगाडी' अशा शब्दांची मराठीत अशीच भर पडली.

बाहेरून नवी वस्तू येते ती नव्या शब्दासकट येते, असे आपण पाहिले. ते शब्द जसेच्या तसेच उतरण्याची ढिलाई चालू दिली, तर रोज नव्या-नव्या हजारो वस्तू, कल्पना, पद्धती आपल्याकडे आणणारे यांच्या शब्दांनीच आपली भाषा भरून जाईल, आणि असे आज चालू आहे. मराठीत पेशवाईच्या अखेरीस इंग्रज लोकांकडे इंग्रजी वर्तमानपत्रे येत. त्याला त्या वेळच्या मराठी पत्र-व्यवहारात 'न्यूसपेपर' असे म्हटले. पुढे इकडे छापखाने आले, मासिके, पत्रे निघू लागली. त्यांना प्रथम प्रथम नुसते 'पत्र'च म्हणत होते. मग 'वर्तमानपत्र' हा शब्द रूढ झाला; पण त्यापूर्वी काही दिवस 'पेपर' हा शब्द मराठीत चालू होता. लोकमान्य टिळकसुद्धा 'आमच्या पेपरात' अशी भाषा कधीमधी लिहीत; आणि आजही 'आज पेपर आला नाही,' 'पेपर टाकला', अशी भाषा ऐकू येते. तसेच दारावरून रद्दी मागणारा रोज 'पेऽपार' असे म्हणताना ऐकू येतो. आता 'वर्तमानपत्रा'त 'वार्तापत्रे' सुरू झाली आहेत. 'बातमीपत्रे' असाही शब्द वापरतात. तो इंग्रजीतील 'न्यूजपेपर–न्यूजलेटर' या अर्थाने. इंग्रजीतील 'पेपर' आणि 'लेटर' या दोहोंनाही मराठीत 'पत्र' हा शब्द चालतो. पण आरंभी 'पेपर' ऐवजी 'कागद' हा शब्द वापरीत असत. सांप्रत ज्यांना आपण 'संपादक' म्हणतो–आणि हा शब्द प्रथम आगरकरांनी रूढ केला अशी गोष्ट माझे वडील सांगत असत– त्यांना पूर्वी

'पत्रकर्ते महाराज' असे लेखक लिहीत. असे असताही केसरीतच 'एडिटर' या शब्दाचा वापर पुष्कळ झाला आहे.

मराठीत वर्तमानपत्र आल्यापासून भाषेत फारच घडामोड झाली आहे. त्यातून दैनिक पत्रे निघाल्यापासून ती फारच वाढली आहे. छापखाने, छापील वर्तमानपत्रे, पुस्तके वगैरे सर्वच सृष्टी येथे बाहेरून नवी आली. त्यामुळे 'मशीनवर पेपर गेला', 'कंपाझिटर', 'एडिटर', 'प्रेसमन', 'प्रुफ करेक्टर', 'प्रूफ', 'ट्रेडल' 'रोटरी' वगैरे हजारो शब्द थेट मराठीत घुसले. संपादक, उपसंपादक, बातमीदार, मुद्रितशोधक असे काही मराठी शब्द तयार होऊन इंग्रजी शब्द मागे पडले. परंतु इंग्रजीची आवक एवढी मोठी आणि प्रचंड आहे की, संघटित प्रयत्न करूनही तिला आवर घालणे कठीण आहे. म्हणून बाजारात इंग्रजी शब्द गर्दी करून राहिलेले दिसतात. त्यामुळे आपण जिकडे तिकडे 'भांडारे' पाहात नाही; 'स्टोअर्स' पाहतो. 'प्रोव्हिजन स्टोअर्स' यातल्या 'प्रोव्हिजन' या शब्दाचा अर्थ कळणारे त्या बाजारात किती असतात? स्वातंत्र्यप्राप्तीनंतर विकासाचा वेग वाढला. इंग्रजी राज्य गेले. परंतु इंग्रजी पद्धती, प्रकार, शब्द यांची आवक फारच वाढली. म्हणून वर्तमानपत्रात विशेषत: जाहिरात विभागात 'मशिनरी', 'स्पेअर पार्टस', 'ऑपरेटर', 'ड्रायव्हर', 'टायर', 'ओनरशिप बेसिस', 'टर्म बेसिस', 'डिपॉझिट', 'एजंट', 'लॉजिंग-बोर्डिंग', 'गोडाऊन,' 'ऑफिस', 'बाथरूम,' 'शेल्फ', 'कॉट', 'सोसायटी', सेक्रटरी', 'ब्लॉक', 'बिल,' 'रिसिट', 'स्टॅम्प' असे शेकडो शब्द तर घरातल्यासारखे वावरतात. मुले, 'रेडी' 'आऊट' यांची गर्दीच करतात. पूर्वीच्या मराठीत सोंगटचा 'मरत' होत्या, आणि खेळगडीही 'मरत' होते. आता 'आऊट' होतात. तेव्हा मला मराठी भाषाच 'आऊट' होते असे वाटते. पायगाडीचे चाक आता ढळत नाही, तर आऊटच होते. असा दशदिशांनी विदेशी आणि विभाषी शब्दांचा साखसुरत प्रवेश मराठीत होत आहे. त्याला बंध घालण्याचा उद्योग होतो, तेव्हा वृत्तपत्रकर्ते हे 'रन'ला मागे टाकून 'धाव' ला पुढे आणतात. आणि राज्यकर्ते 'सेक्रेटरियट'चे 'सचिवालय' करतात. परवा एका गाडीहाक्याने माझ्या तोंडून 'नवे सेक्रेटरियट' शब्द बाहेर पडताच भांबावल्यासारखे करून 'सचवालय बोलो ना' असे मलाच खडसावले. असे नवे शब्द सहज रूढ होऊ शकतात. पण जाणीवपूर्वक प्रयत्न व्हावे तितके होत नाहीत. म्हणून 'फॉक', 'बॉडिस्', 'शर्ट', 'कोट', 'टाय', 'पॅट,' 'बुशशर्ट,' 'हाफपॅंट,' अशी शेकडो मंडळी लीलेने अंगावर चढून बसली आहेत. मग 'कोर्ट,' 'अपील,' 'बेलीफ,' 'ड्रायव्हर,' 'डॉक्टर,' 'कपाऊंडर' अशा मित्रांच्या भेटीला सुमार नाही. 'प्लीज', आणि 'थॅंक्स' मुरकत, लचकत लाडिकपणे पुढे जातात. 'आभार', 'धन्यवाद' ही मंडळी अजून गावठीच वाटतात. 'बल्ब', 'स्विच', 'कॉक'; किती म्हणून सांगावे? नावे घेताना शेष थकून जाईल. आता खेडुतसुद्धा 'बस' मधून जातात. 'स्टॅंड' वर उभे राहतात, 'कंडक्टर'शी भांडतात, असा कहर सांगता पुरवत नाही.

इकडे तर आपण भाषिक राज्ये केली आहेत. प्रादेशिक भाषेतून कारभार चालावा म्हणून कायदा केला आहे. भाषा-विकास मंडळे चालविली आहेत. उत्तेजन, पारितोषिके, स्पर्धा घडवून आणीत आहोत, तरीही अजून 'हाऊस फुल्लच' च आहेत. मधून मधून 'उच्चांक' मोडतात. याचा अर्थ, अजून नीट वळण लागले नाही, कुणी लावीत नाही. आपल्याला आपणच घोषित केलेली लोकशाही समर्थ आणि पुष्ट करावयाची आहे. आपण मराठीत पूर्वी भक्तीचे मळे पिकविले आहेत,

तथापि प्रचंड आवक करण्याइतकी नवी सृष्टी मुसलमानांजवळ नव्हती. परंतु इंग्रजी आधुनिक युगाला घेऊन आली. आधुनिक युगाचा वेग आणि झपाटा दिसला, तसा पूर्वी कधीच कोणी पाहिला नव्हता. या झपाट्याने देशी भाषांचे मंडळ हादरून गेले. इंग्रजीची प्रभा अितकी विलक्षण, आकर्षक आणि उपयुक्त दिसू लागली की, या नव्या छत्राखाली नांदल्यानेच आपला उद्धार होईल, आजवर आपण फसलो, आता नवे जीवन, नवे ज्ञान, नवी शास्त्रे, यांच्या आधाराने, इंग्रजांच्या आणि इंग्रजीच्या पुढाराखाली सुखाने प्रगतीची वाटचाल करावी, असे आमचे ठाम निर्णय होऊ लागले. बुद्धीच पार पालटून जाऊ लागली. आता इंग्रजी हीच आपल्या जीवनाची खरी भाषा अशी नवी भक्ती उदयास आली. अखेर अनुभव आला की, इंग्रज परका तो परकाच. आपली उन्नती आपणच करून घेतली पाहिजे. आपल्याच भाषा आपण वाढवल्या पाहिजेत. आपले मार्ग, आपली घरे आपणच बांधली पाहिजेत. आपल्या स्वराज्यातच आपल्याला नांदले पाहिजे पण हे स्वराज्य म्हणजे जुने स्वराज्य नव्हे, नवे स्वराज्य, आधुनिक स्वराज्य, हिंदवी स्वराज्य. त्याचे कर्ते-धर्ते आपणच. म्हणून आपण इंग्रजांना घालवले आणि स्वराज्य उभे करण्याच्या पवित्र्यात जगासमोर उभे राहिलो. पूर्वीचे चांगले असेल ते ठेवू, नवीन आनंदाने घेअू, नवीन स्वत: वाढवू, असे करू तेव्हाच खरे नवे स्वराज्य आणि खरी त्याची प्रतिष्ठा आपल्याला लाभेल.

आणि या अुद्योगात नुसती नक्कल करून भागणार नाही. आपली अस्सल नाणी आपण पाडली पाहिजेत. याचाच अर्थ असा की, नव्या युगाचे विशाल ओझे आपल्या डोक्यावर पेलू शकेल अितके सामर्थ्य आपल्या देशी भाषांच्या अंगी येईल, असा उद्योग केला पाहिजे. पृथ्वीवरील सर्व जुन्या-नव्या शास्त्रांचा भरपूर आणि कसदार व्यायाम देशी भाषांना घडवला पाहिजे. जगाच्या आखाड्यात मैदान मारण्याची हिंमत त्यांच्या ठिकाणी उत्पन्न केली पाहिजे. आपल्यापाशी संस्कृतचा खुराक भरपूर आहे. अुणीव आहे ती मेहनतीची. तेवढी भरून काढण्याचे 'श्रेष्ठ धारिष्ट' आपण 'जीवी' धरले पाहिजे. जगात सर्वांनी तेच केले आहे. आपला पूर्वेकडील भाऊ जपान याने आपले शब्द-शरीर असेच कमावले आहे. पोकळ आणि दिखावू फोफशेपणाच्या नादी आपण लागता कामा नये. दशदशांनी येणारे ज्ञान तेवढे आत घेअून, त्याच्याबरोबर येणारा विदेशी शब्दांचा पसारा आणि परिवार आपण परतवून लावला पाहिजे. ज्ञानदेवतेला आपल्या तपश्चर्येने आणि भक्तिबळाने प्रसन्न करून घेतले पाहिजे. तिला मराठीचा पोषाख अर्पण करून सजविली पाहिजे. आपल्या हृदयातून बाहेर पडणाऱ्या शब्दपुष्पांनी तिची आरती केली पाहिजे. सर्वत्र आत्मा जसा एक, तसे ज्ञान एक, पण ध्याने भिन्न भिन्न असतात. आपले ज्ञानाचे ध्यान आपलेसे आपणाला वाटले पाहिजे. आपले राष्ट्र निराळे, तर आपले निशाण निराळे. आपली विमाने, आपल्या आगगाड्या, आपल्या फौजा, यांना ज्याप्रमाणे आपले आकार, आपली चिन्हे आपण लेववितो, तशी आपल्या भाषेच्या प्रकृतीतून निघालेली नावे त्यास दिली पाहिजेत. आपले जहाज जहाजासारखेच असेल पण नाव पाहिजे, 'यमुना'. विमान विमानासारखेच असेल, पण नाव पाहिजे, 'मेघदूत'. असा भाषिक कटाक्ष जीवनाच्या सर्व प्रदेशात चालला पाहिजे. म्हणजे तो समस्त जनतेच्या सहज पचनी पडेल. मग आपल्या भाषांतून सहस्र मुखांनी शास्त्रांचे प्रवाह वाहू लागतील, आणि ते जगाच्या ज्ञानसागराला मिळतील.

जिवंत प्राजक्तावर हजारो सुवासिक फुले अुमलून जेव्हा फुलाचा सडा पडतो, तेव्हा सारा आसमंत सुवासाने दरवळून जातो. ही फुले झाडाला यावी लागतात. बाहेरनं फुले आणून काटक्यांच्या झाडावर बसवून अशी दरवळ येणार नाही. आंबा मोहरून जेव्हा अगच्या फळाने डवरून जातो, तेव्हाच तो रूप-रस- गंधाने आपल्याला तृप्त करतो. बाहेरून जरी बी आणले, तरी त्याची लागवड

'पत्रकर्ते महाराज' असे लेखक लिहीत. असे असताही केसरीतच 'एडिटर' या शब्दाचा वापर पुष्कळ झाला आहे.

मराठीत वर्तमानपत्र आल्यापासून भाषेत फारच घडामोड झाली आहे. त्यातून दैनिक पत्रे निघाल्यापासून ती फारच वाढली आहे. छापखाने, छापील वर्तमानपत्रे, पुस्तके वगैरे सर्वच सृष्टी येथे बाहेरून नवी आली. त्यामुळे 'मशीनवर पेपर गेला', 'कंपाझिटर', 'एडिटर', 'प्रेसमन', 'प्रूफ करेक्टर', 'प्रूफ', 'ट्रेडल' 'रोटरी' वगैरे हजारो शब्द थेट मराठीत घुसले. संपादक, उपसंपादक, बातमीदार, मुद्रितशोधक असे काही मराठी शब्द तयार होऊन इंग्रजी शब्द मागे पडले. परंतु इंग्रजीची आवक एवढी मोठी आणि प्रचंड आहे की, संघटित प्रयत्न करूनही तिला आवर घालणे कठीण आहे. म्हणून बाजारात इंग्रजी शब्द गर्दी करून राहिलेले दिसतात. त्यामुळे आपण जिकडे तिकडे 'भांडारे' पाहात नाही; 'स्टोअर्स' पाहतो. 'प्रोव्हिजन स्टोअर्स' यातल्या 'प्रोव्हिजन' या शब्दाचा अर्थ कळणारे त्या बाजारात किती असतात? स्वातंत्र्यप्राप्तीनंतर विकासाचा वेग वाढला. इंग्रजी राज्य गेले. परंतु इंग्रजी पद्धती, प्रकार, शब्द यांची आवक फारच वाढली. म्हणून वर्तमानपत्रात विशेषतः जाहिरात विभागात 'मशिनरी', 'स्पेअर पार्टस', 'ऑपरेटर', 'ड्रायव्हर', 'टायर', 'ओनरशिप बेसिस', 'टर्म बेसिस', 'डिपॉझिट', 'एजंट', 'लॉजिंग-बोर्डिंग', 'गोडाऊन,' 'ऑफिस', 'बाथरूम,' 'शेल्फ', 'कॉट', 'सोसायटी', सेक्रेटरी', 'ब्लॉक', 'बिल,' 'रिमिट', 'स्टॅम्प' असे शेकडो शब्द तर घरातल्यासारखे वावरतात. मुले, 'रेडी' 'आऊट' यांची गर्दीच करतात. पूर्वीच्या मराठीत सोंगट्या 'मरत' होत्या, आणि खेळगडीही 'मरत' होते. आता 'आऊट' होतात. तेव्हा मला मराठी भाषाच 'आऊट' होते असे वाटते. पायगाडीचे चाक आता वळत नाही, तर आऊटच होते. असा दशदिशांनी विदेशी आणि विभाषी शब्दांचा साखसुरत प्रवेश मराठीत होत आहे. त्याला बंध घालण्याचा उद्योग होतो, तेव्हा वृत्तपत्रकर्ते हे 'रन'ला मागे टाकून 'धाव' ला पुढे आणतात. आणि राज्यकर्ते 'सेक्रेटरियट'चे 'सचिवालय' करतात. परवा एका गाडीहाकणाऱ्याने माझ्या तोंडून 'नवे सेक्रेटरियट' शब्द बाहेर पडताच भांबावल्यासारखे करून 'सचवालय बोला ना' असे मलाच खडसावले. असे नवे शब्द सहज रूढ होऊ शकतात. पण जाणीवपूर्वक प्रयत्न व्हावे तितके होत नाहीत. म्हणून 'फ्रॉक', 'बॉडिस्', 'शर्ट', 'कोट', 'टाय', 'पँट,' 'बुशशर्ट,' 'हाफपँट,' अशी शेकडो मंडळी लीलेने अंगावर चढून बसली आहेत. मग 'कोर्ट,' 'अपील,' 'वकील,' 'ड्रायव्हर,' 'डॉक्टर,' 'कंपाऊंडर' अशा मित्रांच्या भेटीला सुमार नाही. 'प्लीज', आणि 'थँक्स' मुरकत, लचकत लाडिकपणे पुढे जातात. 'आभार', 'धन्यवाद' ही मंडळी अजून गावठीच वाटतात. 'वल्व', 'स्विच', 'कॉक'; किती म्हणून सांगावे? नावे घेताना जीभ थकून जाईल. आता खेडुतसुद्धा 'बस' मधून जातात. 'स्टँड' वर उभे राहतात, 'कंडक्टर'शी भांडतात, असा कहर सांगता पुरवत नाही.

एकदा तर आपण भाषिक राज्ये केली आहेत. प्रादेशिक भाषेतून कारभार चालावा म्हणून कायदा केला आहे. भाषा-विकास मंडळे चालविली आहेत. उत्तेजन, पारितोषिके, स्पर्धा घडवून आणीत आहोत. तरीही अजून 'हाऊस फुल्लच' च आहेत. मधून मधून 'उच्चांक' मोडतात. याचा अर्थ, अजून नीट वळण लागले नाही, कुणी लावीत नाही. आपल्याला आपणच घोषित केलेली लोकशाही समर्थ आणि पुष्ट करावयाची आहे. आपण मराठीत पूर्वी भक्तीचे मळे पिकविले आहेत, शौर्य, शृंगार, याचे पाट चालवले आहेत.

पूर्वी मुसलमान काळात त्यांच्या संगतीने 'अर्ज-विनंती', 'बाजार-हाट', 'जमीन-जुमला,' 'बादशहा-बेगम' असे पुष्कळ शब्द मराठीत आले, वसतीला राहिले, मग घरात राहिले, कुटुंबीय झाले,

English we are lost. Such people feel that they can get on in life only if they learn and use English.

After Independence, we have reorganized the country on linigustic basis. We have accepted the principle that regional languages should take over the functions now performed by English. Yet much is required to be done.

It is now clear to us that we must find our strength in our own language. We have Sanskrit with us to help the language to become competent. What is required is that there should be a determined effort at coining new words, finding out apt parallels, and making them popular. Words, like 'Sachivalaya' are now understood by all. Our freedom will have no meaning unless we express ourselves in our own idioms. Imitation can hardly help us. Marathi must be made competent to impart higher education. We may retain much that is old, borrow ideas from other nations, but we must do all in our power to arrest the import of foreign words. Only when Marathi is fully developed can we contribute to the sea of universal knowledge. Our neighbour Japan has shown us an inspiring example of how one's own language can be the foundation of national progress.

Marathi has had a glorious tradition and it holds in every way. The development of Marathi is the only sure way to progress.

आपल्यालाच जमिनीत करावी लागते, तेव्हाच घरची फुले, घरची फळे, घरची धान्ये चाखायला मिळतात; मनासारखे प्रयोग करता येतात; समाधानाने आणि प्रतिष्ठेने राहता येते; खरे 'भक्तिसुख', मिळते; खरी प्रगती होते; खरी लोकशाही नांदते; खऱ्या राष्ट्रपणाची कांती अंगावर चढते ! ! ज्ञानाचा सारा खेळ शब्दांच्या आश्रयाने कसा होतो, हे मागे विशद केले आहे. आपल्या भाषेतील शिक्क्यांची शब्दांची नाणी पाडून, आपल्या प्रभावाने जगाच्या स्पर्धेच्या बाजारात आपली किंमत तगवायची असेल, तर आपल्या भाषेचे नाणे आपण स्थिर केले पाहिजे. 'भाषा हाच प्रगतीचा पाया आहे' हे काय आता निराळे सांगावयास पाहिजे?

Summary

Language : The Foundation of Progress

DATTO VAMAN POTDAR

It was Maharshi Karve who, in 1916, insisted that higher education should be through the mother tongue. Unfortunately, his foresight has not been appreciated by many as yet. In claiming a rightful place for Marathi in University education, Late Justice Ranade and Prof. Haribhau Limaye had considerable difficulties. This only shows how our own people create difficulties in accepting our own language.

Man is distinguished from animals by his faculty of articulate speech. Man has the supreme gift of speech without which social intercourse is not possible. Man has invented different sounds and their combinations to represent thoughts and ideas. Animals, at best, have a set of sounds which they repeat; but man has invented symbols and sounds to represent feelings, ideas and thoughts. Man is able to invoke abstract ideas too, with words.

Words alone are the currency of man's affairs—within the society and nation and also in different lands. It is through the expressiveness of words that man conducts himself, and language alone makes possible contacts with other races and nations.

It is patent that new ideas are always being imported into languages. A new idea is taken over with its descriptive word as it is in the foreign language. It is by this process that English words made inroads into Marathi. The English introduced into Marathi plenty of words, which with long association and usage appear to have become a part of our language itself. The growth of the printing press and the news-papers is responsible for many words which seem to have found a permanent footing in Marathi. It is quite common to hear even a villager using with ease such words as 'Bus', 'Stand', 'Conductor'.

English has had the greatest influence in the direction of new borowings. There has grown a section of society which thinks that without

विद्यापीठाचे उद्देश– गुरुवर्य कर्वे यांनी १९१६ साली महिला विद्यापीठाची आपली योजना आखली, त्यावेळस 'जपानी स्त्रियांचे विद्यापीठ' या लहानशा पुस्तिकेतून त्यांच्या विचारास चालना मिळाली. बुक पोस्टाने आलेली ही पुस्तिका कोणी पाठवली याची कल्पनाही त्या वेळी त्यांना नव्हती. त्यांनी ती पुस्तिका चाळून पाहिली आणि कपाटात ठेवून दिली. पुढे तीन-चार आठवड्यांनी राष्ट्रीय सामाजिक परिषदेचे अध्यक्षपद त्यांच्याकडे चालून आले. आपल्या अध्यक्षीय भाषणात स्त्रियांचे शिक्षण हाच मुख्य विषय असावा असे त्यांनी ठरविले, तेव्हा त्यांना त्या पुस्तिकेची आठवण झाली; आणि अथपासून अितिपर्यंत त्यांनी ती वाचून काढली. तत्क्षणी अेक अवर्णनीय वारे आपल्या शरीरात व मनात खेळू लागल्याचे त्यांना जाणवले. जपानी बांधवांनी ज्या मार्गाचा स्वीकार केला तो मार्ग आपण अनुसरला, तरच आपल्या स्त्रियांमध्ये माध्यमिक व अुच्च शिक्षणाचा प्रसार बऱ्याच वेगाने करता येअील, असे विचार त्यांच्या मनात घोळू लागले. खरे म्हटले तर स्त्रियांच्या अुच्च शिक्षणाचा प्रसार वेगाने कसा करता येअील, अेवढा केवळ शिक्षणप्रसाराचाच प्रश्न त्यांच्यासमोर नव्हता, तर स्त्रियांना योग्य असे शिक्षण कोणते, हा मूलभूत विचार त्यांच्या मनात होता. मुलांच्या शिक्षणामध्ये अनेक दोष अुघड अुघड दिसू लागले होते, पण त्या कालात मुलांच्या बाबतीत ते दूर करणेही शक्य नव्हते. रवींद्रनाथ टागोरांनी शांतिनिकेतनात तो प्रयत्न करून पाहिला. पण दहा-पंधरा वर्षांच्या काळात त्यांना आपले धोरण बदलावे लागले व मुलांच्या भवितव्याचा विचार करून व्यवसाय वा विद्यापीठप्रवेश ह्यासाठी आवश्यक असणाऱ्या प्रवेश (मॅट्रिक) परीक्षेचा अभ्यासक्रम स्वीकारावा लागला. त्या काळात मुलींच्या बाबतीत परिस्थितीचे बंधन अितके निकडीचे नव्हते, कारण सर्वसाधारण मुलींकडून नोकरीची व अर्थोत्पादनाची अपेक्षाही नव्हती. स्त्रीशिक्षणात सुधारणा घडवून आणणे शक्य होते. पण ते साध्य होण्यासाठी स्त्रीजीवनाशी समरस होणारी, शिक्षणाचा सर्वांगीण विचार करण्यास समर्थ असणारी, आणि स्त्रीशिक्षणाचे कार्य जिव्हाळ्याने करणारी अेखादी समर्थ व्यक्ती पुढे येणे आवश्यक होते. गुरुवर्य कर्वे यांच्या ठिकाणी हे गुण प्रकर्षाने अेकवटले होते. कर्वे यांना 'कार्यकर्ता समाजसेवक' म्हणून लोकांनी आदरिले; पण शिक्षणतज्ज्ञ ही त्यांची भूमिका व शिक्षणाचा सर्वांगीण विचार करण्याचे त्यांचे सामर्थ्य अनेकांना पूर्णपणे हेरता आले नाही. महिला विद्यापीठाच्या या योजनेमध्ये मात्र कर्वे हे अव्वल दर्जाचे व पुरोगामी शिक्षणतज्ज्ञ ठरले. ज्या व्यक्तींना शिक्षण द्यावयाचे त्यांची मनोवृत्ती, त्यांचे विशिष्ट स्वभावगुण, त्यांचे जीवन, जीवनातील त्यांच्या गरजा व आशा-आकांक्षा यांचा खोलवर विचार करून, त्या व्यक्तीच्या मनोवृत्तीशी व परिस्थितीशी समरस होअून त्यांना अनुरूप अशी शिक्षण-योजना आखणे हेच शिक्षणतज्ज्ञांचे मुख्य कार्य होय; आणि ते कार्य गुरुवर्य कर्वे यांनी समर्थपणे बजावले. शिक्षणाच्या अेकूणच प्रसारकार्यात त्यांनी विशेष मन घातले. पण स्त्रियांच्या अुच्च शिक्षणाच्या बाबतीत त्यांनी स्वतःच्या अनुभवाचे, बुद्धीचे व कल्पनांचे सर्वस्व ओतून अेक नवीन शिक्षण योजना तयार केली. तिच्या मुळाशी पुढील चार प्रमेये होती: —

(१) "आपण जबाबदार व्यक्ती आहो ही भावना व आपल्या सामर्थ्याविषयी आत्म-विश्वास ज्याच्या योगाने अुत्पन्न होअील असे पुरुषसामान्य शिक्षण स्त्रियांना देणे.

(२) अिंग्रजीत 'Home' या शब्दात किंवा संस्कृतातील 'गृहिणी गृहमुच्यते' या सुभाषितात जो गर्भित अर्थ आहे अशी कुटुंबे बनविण्याचे सामर्थ्य ज्या शिक्षणाचे योगाने स्त्रियांमध्ये अुत्पन्न होअील, असे शिक्षण त्यांना देणे.

(३) 'आपण राष्ट्राचा घटक आहो' ही भावना ज्या शिक्षणाने अुत्पन्न होअील असे शिक्षण स्त्रियांना मिळाले पाहिजे. त्याचप्रमाणे मुलामुलींच्या कोवळ्या अंतःकरणात राष्ट्रीय भावनांचे

स्त्रियांचे उच्च शिक्षण

महिला विद्यापीठाचे प्रयोजन व कार्य

सुलभा पाणंदीकर

महर्षी कर्वे यांचे मौलिक कार्य– गुरुवर्य धोंडो केशव कर्वे यांनी नाना परींनी स्त्रीजीवनाची अुन्नती घडवून आणली. बिकट परिस्थितीत असणाऱ्या स्त्रियांस संकटातून मुक्त केले, त्यांना अुपयुक्त असे शिक्षण देअून स्वतंत्रतेचा व स्वावलंबनाचा मार्ग दाखवून दिला, निर्माल्य झालेल्या त्यांच्या जीवनांत चैतन्य निर्माण करून ते जीवन लोकोपयोगी बनविले व खोल निराशेत रुतलेल्या मनास साफल्याचा मार्ग मोकळा करून दिला. अशा तऱ्हेने त्यांनी स्त्रियांची व स्त्रीजीवनाची फार मोठी सेवा केली. स्त्रियांच्या अुच्च शिक्षणाच्या बाबतीत त्यांनी जे कार्य केले, त्याचे स्वरूप काहीसे स्वतंत्र होते. ते कार्य शैक्षणिक दृष्ट्या मौलिक स्वरूपाचे होते. महिला विद्यापीठाची स्थापना करताना ज्या विचार-प्रणालीची प्रेरणा त्यांना मिळाली, ती कालांतराने अत्यंत प्रभावी ठरली; आणि ती स्त्रीशिक्षणा-पुरतीच मर्यादित न राहता अुच्च शिक्षणाच्या बाबतीत सर्वकष ठरली. अुच्च शिक्षणाची अुद्दिष्टे कोणती असावीत व ती कशी साध्य करावीत या मूलगामी प्रश्नावर त्यांच्या कार्यामुळे नवीन प्रकाश पडला.

स्वतंत्र असे महिला विद्यापीठ स्थापण्यात महर्षी कर्वे यांचे मूळ अुद्देश कोणते होते याचा मागल्याने विचार करणे आवश्यक आहे. चार तपांच्या आपल्या आजवरच्या आयुष्यात या विद्या-पीठाने काय साधले याचा थोडक्यात परामर्श घेअून, आजच्या परिस्थितीत या विद्यापीठाची आव-श्यकता आहे काय, असल्यास कोणत्या गरजा त्यातून आजही भागतील याचाही विचार करणे युक्त ठरेल. तसेच, स्वातंत्र्यानंतरचे आजचे शिक्षण गुरुवर्य कर्वे यांनी पुरस्कृत केलेल्या शिक्षणाजवळ आलेले आहे आणि स्त्रियांच्या वैयक्तिक, कौटुंबिक व सामाजिक जीवनात बराच बदल घडून आलेला आहे. ज्या काळात या विद्यापीठाची स्थापना झाली त्या काळात बहुसंख्य स्त्रिया विवाह करून गृहिणीजीवन स्वीकारीत असत व फारच थोड्या स्त्रिया शिक्षिकेचा किंवा परिचारिकेचा व्यवसाय करीत असत. आजच्या मध्यमवर्गीय स्त्रिया अनेक व्यवसायात पडत आहेत आणि व्यवसाय व गृहजीवन या दोन्ही जबाबदाऱ्या त्या सांभाळीत आहेत. अशा स्थितीत स्त्रियांच्या स्वतंत्र विद्या-पीठाची आवश्यकता अुरली आहे काय, हा प्रश्न सहजच पुढे अुभा रहातो.

महर्षी कर्वे पुण्यस्मरण व्याख्यानमालेतील पहिल्या वर्षाचे लेखनिविष्ट केलेले व्याख्यान येथे व्याख्यानमाला-समितीच्या संमतीने छापले आहे. समितीच्या सौजन्याबद्दल आभार.

विरोधाचे दुसरे कारण असे : " स्त्रियांचा दर्जा वाढवून तो सामान्यत: पुरुषांच्या दर्जाअितका वर न्यावयाचा, अेतदर्थ जी चळवळ या देशात चालू आहे, तिच्या दृष्टीने स्त्रियांची युनिव्हर्सिटी ही मागे पाअूल टाकणारी संस्था आहे."

विरोधाचे तिसरे कारण श्री. नटराजन् यांनी १९२७ साली मद्रास येथे भरलेल्या राष्ट्रीय सामाजिक परिषदेच्या अध्यक्षीय भाषणात विशद करून सांगितले. " देशाच्या चालू परिस्थितीत स्त्रिया बौद्धिक दृष्टया पुरुषांपेक्षा कमीच आहेत, असे मानण्याच्या अेका प्रकारच्या प्रघाताचे शेकडो वर्षे समाजात प्राबल्य असता, तो प्रघात पूर्णपणे नाहीसा होअीपर्यंत तरी स्त्रीपुरुषांसाठी नेमलेल्या अभ्यासक्रमाच्या बाबतीत, विशेषत: अुच्च शिक्षणाच्या अभ्यासक्रमाच्या बाबतीत, काहीही फरक न करणे अवश्य आहे असे माझे मत आहे आणि म्हणूनच आतपर्यंत स्त्रियाकरिता स्वतंत्र युनिव्हर्सिटी व त्यांच्याकरिता नेमावयाचा अभ्यासक्रमही स्वतंत्र असावा ही कल्पना मला पटली नाही व तिच्या-बद्दल माझे मन साशंक आहे."

मुंबअी सरकारने १९२४ साली मुंबअी विद्यापीठाच्या सुधारणेचा विचार करण्यासाठी नेमलेल्या समितीने हेच मत प्रदर्शित केले होते. स्त्रियांकरिता स्वतंत्र विद्यापीठ काढल्यामुळे स्त्रियांच्या शिक्षणाचा दर्जा कमी होण्याचा संभव आहे, असे बऱ्याच लोकांचे मत आहे, असा अुल्लेख करून समितीने असे आपले मत जाहीर केले की, " स्त्रियाकरिता स्वतंत्र युनिव्हर्सिटी काढणे म्हणजे पैसा व श्रम व्यर्थ दवडण्यासारखे आहे आणि मातृभाषा हीच जिच्यात बोधभाषा आहे अशी स्त्रियांची स्वतंत्र युनिव्हर्सिटी काढणे या अिलाख्यातील स्त्रियांच्या अुच्च शिक्षणाला पोषक होणार नाही."

स्त्री शिक्षणाच्या व समाजसुधारणेच्या पुरस्कर्त्यांनी केलेल्या विरोधाची दुसरी व तिसरी कारणे तत्कालीन परिस्थितीस धरून होती. शिक्षणाचे माध्यम मातृभाषा ठेवल्याने आणि गणितासारखे अवघड विषय प्रवेशपरीक्षेत आवश्यक नाहीत असे मानल्यामुळे महिला विद्यापीठाचा अभ्यासक्रम सोपा व कमी प्रतीचा असून त्या विद्यापीठाची पदवी घेअून बाहेर पडणाऱ्या स्त्रियांचे शिक्षण खालच्या पातळीवरचे आहे, अशी अेक कल्पना समाजात रूढ होअून बसली. पण विद्यापीठ काढताना गुरुवर्य कर्वे यांच्या मनात स्त्रिया बौद्धिक दृष्टया पुरुषांच्या मानाने कमी आहेत व अेतदर्थ स्त्रियांसाठी कमी दर्जाचा अभ्यासक्रम व स्वतंत्र विद्यापीठ असावे या कल्पनेचा प्रादुर्भावही झाला नाही. त्याचा रोख होता तो स्त्रियांना आपल्या जीवनात अुपयोगी पडेल असे शिक्षण देण्याकडे. त्यांनी अेका ठिकाणी स्पष्टच म्हटले आहे की, " आज शेकडा अैंशी तरुणांना जसे अत्यंत निरुपयोगी शिक्षण मिळत आहे, त्याचप्रमाणे शेकडा अैंशी स्त्रियांनाही निरुपयोगी शिक्षण मिळत आहे. पुरुषांच्या शिक्षणात फेरफार घडवून आणणे दुरापास्त आहे; पण स्त्रियांच्या शिक्षणात फेरफार घडवून आणणे तितके दुरापास्त नाही." स्त्री-पुरुष सर्व दृष्टींनी समसमान आहेत असा कर्वे यांनी घोष केला नसला, तरी स्त्रियांच्या बरोबरीने काम करून स्त्रियांच्या कर्तबगारीवर आपला पूर्ण विश्वास आहे हे त्यांनी प्रथमच दाखवून दिले. स्त्रिया व पुरुष यांची कार्यक्षेत्रे भिन्न आहेत, तेव्हा शिक्षण अुपयोगी पडावे असे असल्यास त्या त्या क्षेत्रात आवश्यक असे शिक्षण द्यावे ही भूमिका त्यांनी स्वीकारली.

शिक्षणाचे उपयोगित्व : अुच्च शिक्षण जीवनोपयोगी असणे आवश्यक आहे काय, हाच प्रश्न मुळात वादग्रस्त होय. स्वतंत्र महिला विद्यापीठाच्या विरोधकांनी याच मुद्यावर विशेष भर दिला. तेव्हा अुच्च शिक्षणाची अुद्दिष्टे कोणती व महिला विद्यापीठाचे अुद्दिष्ट व धोरण त्याच्याशी विसंगत होते काय, याचा विचार केला पाहिजे.

अुच्च शिक्षणाची उद्दिष्टे : व्यक्तीचा सर्वांगीण विकास साधणे हे शिक्षणाचे अुद्दिष्ट सर्व-संमत आहे. शिक्षणाच्या प्रत्येक पायरीवर त्या त्या वयावरच्या मानसिक अवस्थेनुसार व्यक्तित्व-

बीज पेरणे, राष्ट्रातील साधुसंतांविषयी पूज्यबुद्धी आणि पराक्रमी पुरुष व तेजस्विनी स्त्रिया यांच्याबद्दल आदर अुत्पन्न करणे हे अत्यंत नाजूक व पवित्र कर्तव्य राष्ट्रातील मातांचे आहे. हे कर्तव्य अुत्कृष्ट रीतीने बजावण्याचे सामर्थ्य ज्या शिक्षणाने अंगी येअील असे शिक्षण त्यांना देणे.

(४) काही कारणांनी आपण संसारात पडू नये असे ज्या स्त्रियांना वाटत असेल त्यांनी आपापली ध्येये ठरवून ती ध्येये साध्य होण्याला ज्या शिक्षणाची जरूर असेल, असे शिक्षण अवश्य घ्यावे व आपली कर्तव्याची दिशा ठरवावी. अशा स्त्रियांचा लहानसा वर्गही राष्ट्राच्या स्थैर्याला व प्रगतीला आवश्यक आहे."[१]

यांपैकी पहिले प्रमेय कोणत्याही शिक्षणाचे आद्य असे ध्येय आहे. दुसरी दोन प्रमेये गृहिणी व माता या भूमिकाना अुपयुक्त अशा शिक्षणाबद्दल आहेत. या तीन प्रमेयाना अनुसरून योजलेले शिक्षण महिला विद्यापीठाच्या शिक्षणयोजनेत अंतर्गत आहे. चौथ्या प्रमेयाच्या बाबतीत मात्र अशी शंका अुपस्थित होते की, त्यात अुल्लेखिलेले शिक्षण महिला विद्यापीठाकडून दिले जाअील की, त्यासाठी योग्य अशी वृत्ती असणाऱ्या स्त्रियाना सर्वसामान्य विद्यापीठातूनच हे शिक्षण मिळेल? "या संबंधात पुरुषाचे व स्त्रियाचे हक्क समान असावेत." असेही म्हटले आहे. "तथापि समाजस्थैर्यासाठीं किंवा त्याच्या शारीरिक व मानसिक घटनेचा विचार करिता सामान्यतः स्त्रियांनी कोणते शिक्षण घ्यावे व कोणते अुद्योग करावेत, ह्यांविषयी विचार होणे अत्यंत जरुरीचे आहे," असेही सुचविले आहे. परंतु महिला विद्यापीठात मिळणारे शिक्षण ही गरज भागवील की नाही याचा तेथे स्पष्ट निर्देश नाही. पुढे अेके ठिकाणी मात्र असा अुल्लेख आला आहे की, "बुद्धिमान स्त्रियांना आमच्या युनिव्हर्सिटीत शिक्षण घेअून आपले ज्ञान वाटेल तितके वाढविता येअील व समाजोपयोगी कामे करता येतील, असे माझे मत आहे."[२] शिवाय, "वर्तमानपत्रांतून अगर मासिकांतून लेख लिहिणे, सभांतून भाषणे करणे, आपापल्या जबाबदारीवर काही कामे अंगावर घेअून ती चालविणे वगैरे गोष्टी करण्यात महिला विद्यापीठाच्या पदवीधर स्त्रिया अितर विद्यापीठाच्या पदवीधर स्त्रियांकडून रतिमात्र कमी पडणार नाहीत.' किंबहुना या कामी मातृभाषेचा विशेष अभ्यास झाल्याने व सर्व विषय मातृभाषेतून शिकल्याने महिला विद्यापीठाच्या पदवीधरानाच या कामी अधिक पात्रता येअू शकेल." असा आत्मविश्वास प्रकट केला आहे.

विद्यापीठाविषयी लोकमत– महिलांच्या विद्यापीठाची कल्पना ३० डिसेंबर १९१५ रोजी राष्ट्रीय सामाजिक परिषदेच्या अध्यक्षीय भाषणातून लोकांपुढे ठेवण्यात आली आणि ४ जून १९१६ रोजी विद्यापीठाची स्थापना झाली. विद्यापीठाच्या धोरणासंबंधी लगेच अनुकूल–प्रतिकूल चर्चा सुरू झाली. स्त्रियाना शिक्षणाची आवश्यकताच नाही आणि अुच्च शिक्षण तर मुळीच नको असे मानणाऱ्यांनी जी विरोधी चर्चा केली, तिची दखल घेण्याची जरूर नाही. परंतु सामाजिक बाबतीत अत्यंत प्रगमनशील अशा व्यक्तींकडूनही स्त्रियांच्या स्वतंत्र विद्यापीठास जो विरोध झाला, त्याचे विशेष महत्त्व आहे. हा विरोध श्री. नटराजन् यानी संपादिलेल्या 'अिंडियन सोशल रिफॉर्मर्'-या पत्रात सडेतोड रीतीने झाला. स्त्रियांकरिता स्वतंत्र विद्यापीठ असावे या कल्पनेलाच अनेकांचा विरोध होता "कोणत्याही विश्वविद्यालयाचा मुख्य व अेकच हेतू म्हणजे ज्ञानाची प्रगती व अभिवृद्धी हा होय ज्ञान हे स्त्रीपुरुषभेद ओळखीत नाही." हे विरोधाचे मूळ कारण; त्यात विद्यापीठीय शिक्षण सर्वांस असावे याबद्दल मूलभूत असे मानलेले अेक तत्त्व आहे.

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(१) आत्मवृत्त : धों. के. कर्वे. पृ. ३५८–५९.

(२) आत्मवृत्त : पृ. २६२.

आणि जर्मन विद्यापीठे अशा संशोधनास वाहिलेली राहिली. हे संशोधन तपशीलवार होत राहिल्याने जीवनाच्या समग्रतेची वा विस्तृत्वाची जाणीव राहिली नाही. तरीही साधारणपणे १९३०–३५ पर्यंत पाश्चात्त्य देशातील विद्यापीठांनी संशोधन व ज्ञानाचा प्रसार हीच अुच्च शिक्षणाची अुद्दिष्टे म्हणून स्वीकारली व पुढे पुढे तर शिक्षणापेक्षा संशोधनाकडेच लक्ष केंद्रित झाले.

अिंग्लंडमधील विद्यापीठांनी हेच अुद्दिष्ट मानले; पण त्याबरोबरच विद्यार्थ्यांच्या वैयक्तिक विकासाकडे त्यांनी लक्ष पुरविले. न्यूमन याने आवर्जून सांगितले की, " ज्ञान व संशोधन यांच्या जोडीने नैतिक मूल्ये पाळणे आणि विद्यार्थ्यांच्या आचारास व विचारास वळण लावणे हे आपले अुद्दिष्ट मानले पाहिजे." (A university must administer a code of conduct and furnish principles of thought and action.[1]) तरीही अिंग्लंडमध्ये या कालात जी नवीन विद्यापीठे स्थापण्यात आली, त्यानी ज्ञान व संशोधन ह्या अुद्दिष्टावरच अधिक भर दिला.

अमेरिकेतील विद्यापीठांवरही जर्मन विद्यापीठीय धोरणाचा प्रभाव पडला. त्यामुळे संशोधनास विशेष स्थान मिळाले आणि पदव्युत्तर शिक्षणास अधिक महत्त्व देण्यात आले. परंतु विसाव्या शतकाच्या सुरुवातीपासून ही दृष्टी मागे पडत चालली आणि विद्यापीठाचे अुद्दिष्ट अधिक व्यापक होते राहिले. विद्यापीठांचा संबंध केवळ बौद्धिक व्यवसायांपुरता मर्यादित न राहाता ती विद्यार्थ्यांच्या व समाजाच्या समग्र जीवनाशी संलग्न असावीत ही जाणीव तीव्रतेने होअू लागली. (A university is concerned with not merely the intellectual studies of its members, but with their whole lives and the life of the community as a whole.) विद्यापीठे सामाजिक जीवनापासून अलिप्त राहिली, तर आपले शैक्षणिक स्वातंत्र्यही ती गमावून बसतील असे निदर्शनास येअू लागले. त्याच वेळी प्रसिद्ध अमेरिकन शिक्षणतज्ज्ञ जॉन ड्यूअी याने शिक्षण हे जीवनसमृद्धीसाठी आहे हे तत्त्व फार परिणामकारक आणि तात्त्विक भूमिकेवरून पुढे मांडले. हे तत्त्व अितरास पटण्याचे अेक कारण म्हणजे संशोधन हे अितके तपशीलवार, अेकांगी व निरुपयोगी बनले होते की, शिक्षणाचा प्रसार मोठ्या प्रमाणात होत असता ते विद्यापीठाचे अेकमेव अुद्दिष्ट राहू शकत नाही, असे स्पष्ट दिसू लागले. विद्यापीठांनी विद्यार्थ्यांच्या सर्वांगीण प्रगतीकडे लक्ष पुरविले पाहिजे आणि सामाजिक जीवनाशी संबंध राखला पाहिजे हे तत्त्व अमेरिकन शिक्षण–तज्ज्ञास स्वानुभवाने पटून आले.

दुसऱ्या महायुद्धानंतरची विद्यापीठीय उद्दिष्टये : दुसऱ्या महायुद्धानंतर पाश्चात्त्य देशात सर्वत्रच ही विचारसरणी अधिकाधिक प्रमाणात मूळ धरू लागली. खुद्द जर्मनीतच मोठा बदल दिसून आला. १९४९ साली प्रकाशित झालेल्या विद्यापीठीय सुधारणेविषयीच्या जर्मन ' University Reform ' च्या अहवालात म्हटले आहे की, " We dissociate ourselves from that conception which put, not man, but research in the foremost place. We believe that University activity is justified only in so far as it renders service to man. This service is not restricted to the student who is to be taught, but intends directly or indirectly to the whole people. " " मानवाची अुपेक्षा करून, केवळ संशोधनास अग्रस्थान देणारी विचारसरणी आम्हाला मान्य नाही. मानवाची सेवा हेच विद्यापीठाच्या

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1. The Idea of a University – Newman.

विकास साधण्याचा हेतू असतो. विद्यापीठीय शिक्षणाचे अेक प्रमुख अुद्दिष्ट म्हणजे सांस्कृतिक व शास्त्रीय क्षेत्रांत ज्ञानाची प्रगती व अभिवृद्धी करणे असे आहे. विद्यार्थ्याने कोणत्याही विषयाचे केवळ ज्ञान ग्रहण करून भागणार नाही. अुच्च शिक्षणातून त्याच्या पुढची पायरी गाठली पाहिजे. ज्ञान सम्यक् रीतीने आत्मसात करून त्याचा विकास व प्रसार करण्याची विद्यार्थ्यांची तयारी झाली पाहिजे विद्यापीठातील अभ्यासक्रम पुरा करणाऱ्या दरेक विद्यार्थ्याने आपापल्या विषयाच्या बाबतीत अेक तरी स्वत:चा असा विचार मांडावा, निदान विचार मांडण्याचे पद्धतीत तरी स्वत:चे असे वैशिष्ट्य राखावे अशी अपेक्षा बाळगली जाते. सर्वसामान्य विद्यार्थ्यांकडून ही अपेक्षा बाळगली, तर बुद्धिमान विद्यार्थ्यांकडून ज्ञानाच्या अभिवृद्धीचीच अपेक्षा ठेवणे रास्त होअील. ज्ञान हे सतत विकास पावत असते आणि त्या विकासात बुद्धिमान विद्यार्थ्यांचा वाटा असावाच म्हणूनच अशा विद्यार्थ्यांकडून मौलिक स्वरूपाचे संशोधन व्हावे अशी अपेक्षा असते. ज्ञानाची अभिवृद्धी व सांस्कृतिक व शास्त्रीय क्षेत्रांत संशोधन हे विद्यापीठीय शिक्षणाचे अेक अुद्दिष्ट मानण्यात आले आहे.

येथपर्यंत मतभेदास वाव नाही. परंतु अुच्च शिक्षणाचे हे अेकमेव अुद्दिष्ट असावे की काय, हे ठरविताना मात्र मतभेद अुपस्थित होतील. ज्ञानासाठी ज्ञान, ज्ञानाची अभिवृद्धी, व संशोधन हेच विद्यापीठीय शिक्षणाचे अेकमेव अुद्दिष्ट ही अेक विचारसरणी आणि जीवनासाठी ज्ञान, जीवनोपयोगी ज्ञान ही दुसरी. ज्ञानविकासाच्या अुच्च ध्येयास वाहिलेल्या विद्यापीठीय शिक्षणात वैयक्तिक, व्यावसायिक व सामाजिक अंगोपांगाच्या अनुरोधाने तयारी करणे हे अुद्दिष्ट असावे की नाही ? जीवनाची व अुपयुक्ततेची दृष्टी आल्याने ज्ञानाचा दर्जा खालावेल का ? जीवनाकडे अधिक लक्ष पुरविल्याने ज्ञानाच्या परिपूर्णतेकडे व ज्ञानाच्या सामर्थ्याकडे दुर्लक्ष होअील काय ?

ज्ञानासाठी ज्ञान की जीवनासाठी ज्ञान ? : अेकोणिसाव्या शतकाच्याअखेरीस आणि विसाव्या शतकाचे प्रारंभी विद्यापीठे आणि त्यांची अुद्दिष्टे व रचना ह्या बाबतीत युरोपमध्ये बरीच वैचारिक अुत्क्रांती झाली. तोपर्यंत विद्यापीठाच्या कारभारात धार्मिक संस्थाचे फार प्राबल्य होते आणि विद्यापीठास कोणतेच स्वातंत्र्य नव्हते. त्यामुळे अेकोणिसाव्या शतकाच्या आरंभी युरपमधील विद्यापीठे निकृष्टावस्थेस पोहोचली होती. साधारणपणे अेकोणिसाव्या शतकाच्या सुरवातीसच अेक वैचारिक क्रांती सुरू झाली आणि १८०९ साली जर्मनीत बर्लिन येथे स्थापन केलेल्या विद्यापीठातून विचारास चालना मिळाली. हे विद्यापीठ स्वतंत्र असून अितर बंधनापासून मुक्त होते आणि ज्ञानाची अभिवृद्धी हे अेकमेव अुद्दिष्ट मानण्यात आले होते. हे ज्ञान सांस्कृतिक व मानवी मूल्यास अनुसरून असे असावे हीच अेक अपेक्षा होती. अुदार मानवतावादाची (Liberal Humanism) चळवळ येथपासून सुरू झाली. या विद्यापीठात संशोधनास मोठे मानाचे स्थान मिळाले. अेका अितिहासकाराने म्हटल्याप्रमाणे "ज्ञानाची अभिवृद्धी आणि ज्ञानाचा प्रसार हे विद्यापीठाचे अेक कार्य आहे, याची जाणीव युरप खंडास करून देण्याचे श्रेय जर्मन विद्यापीठाचे आहे." (To the German Universities belongs the credit of reminding Europe that one of the functions of the University is to enlarge knowledge as well as to pass it on.[1]) पण काही काळानंतर असे दृष्टोत्पत्तीस आले की, संशोधनाचे महत्त्व प्रमाणाबाहेर वाढल्याने त्यास अेकप्रकारचा अेकांगीपणा आला आणि संशोधन आणि मानवी मूल्ये यांचा संबंध तुटला. अेकेका विवक्षित क्षेत्रातच खोलवर संशोधन होअू लागले;

1. A Hundred years of Education – A. D. C. Peterson.

आणि शास्त्रीय व सांस्कृतिक ज्ञानाची अभिवृद्धी साधणारे शिक्षण अेक प्रकारचे आणि विशिष्ट व्यवसायाची पूर्वतयारी म्हणून दिलेले शिक्षण हे वेगळे आणि त्या दोहोंच्या शिक्षणसंस्थाही भिन्न असाव्यात, असे मानण्यात येअी. परंतु आजच्या युगात प्रत्येक व्यवसायास शास्त्राची बैठक मिळाल्याने तो अधिक परिणामी ठरतो. म्हणूनच त्या त्या व्यवसायात वरच्या पातळीवर कामे करणाऱ्यास अशा प्रकारचे शास्त्रीय ज्ञान आवश्यक आहे हे स्पष्ट झाले आहे. आजचे व्यवहार निव्वळ यांत्रिक पद्धतीचे व ठराविक स्वरूपाचे राहिले नाहीत. व्यवसाय क्षेत्रांतील ही बदलती परिस्थिती, शास्त्र व ज्ञान ह्यांचे व्यवसायातले वाढते स्थान आणि शिक्षणतज्ज्ञांची जीवनाकडे समग्रतेने पहाण्याची दृष्टी यांमुळे शिक्षणात, विशेषत: अुच्च शिक्षणात, नवीन विचारांचे वारे वाहू लागले आहेत आणि अुच्च शिक्षणाचे स्वरूप त्याप्रमाणे पालटत आहे. विद्यापीठीय अुद्दिष्टात व्यावसायिक शिक्षणास स्थान मिळाल्याने त्या शिक्षणाची बौद्धिक पातळी खालावली ही कल्पना चुकीची आहे. व्यावसायिक पूर्वतयारी करण्यासाठी वेगळ्या संस्था असाव्या, विद्यापीठीय शिक्षणात त्यास स्थान नसावे असे मानणारा अेक वर्ग आजही आहे. अशा विचारसरणीत ज्ञानाच्या पूर्णत्वासंबंधीच्या काही कल्पनांची विशेष कदर केलेली दिसते आणि विद्यापीठे व्यावसायिक शिक्षण पुरविण्याच्या कार्यात गुंतली तर संशोधन व ज्ञान यांचे अधिकाराचे स्थान हिरावून घेतले जाअील अशी अेक भीती दिसून येते. अमेरिकेतील काही विद्यापीठात अशी परिस्थिती अुद्भवली हेही सत्य आहे. ' जीवनासाठी शिक्षण ' या ड्यूअी याने मांडलेल्या तत्त्वाचा अवलंब करीत असता असेही आढळून आले की, शास्त्रीय संशोधनात अमेरिकेची पीछेहाटच झाली. रशियाच्या स्पुटनिकाचे अंतराळात अुड्डाण झाल्यावर ही जाणीव बोचक रीतीने झाली. अुच्च शिक्षणाची योजना जीवनास धरून व जीवनाच्या केवळ गरजा पुऱ्या करण्याकरता केल्याने शास्त्रीय संशोधनास प्रोत्साहन मिळाले नाही, हे सत्य आहे. बहुसंख्य विद्यार्थ्यांसाठी जीवनाच्या समृद्धीकरिता जरूर असणारे शिक्षण व ते शिक्षण पुरे झाल्यावर निवडक बुद्धिमान विद्यार्थ्यास संशोधन करण्यासाठी प्रोत्साहन, मार्गदर्शन व साधनसामग्री ह्या दोन्ही दृष्टींनी विद्यापीठाची आवश्यकता आहे. यांपैकी अेकाच दृष्टीचा पाठपुरावा केल्याने अुच्च शिक्षणात गोंधळ माजेल; त्या शिक्षणाची ताकद कमी होअील, हे आज अनुभवाने दिसून आले आहे.

ह्या अनुभवाचा निष्कर्ष राधाकृष्णन् मंडळाने सूत्ररूपाने अेका वाक्यात दिला आहे. "ज्ञान हे अेक सामर्थ्य आहे, शक्ती आहे हे मान्य केले तर शिक्षण हे शुद्ध, बौद्धिक त्याचप्रमाणे व्यावसायिकही आहे हे दिसून येअील." (If knowledge is power, all education is both pure and professional.)

श्री. नुरुल्ला आणि श्री. नाअीक यांनी लिहिलेल्या हिंदी शिक्षणाच्या अितिहासात म्हटल्या-प्रमाणे राधाकृष्णन् मंडळाने प्रथमच भारतीय शिक्षणाच्या ध्येयाचा व अुद्दिष्टांचा विचार केला. तोपर्यंतच्या ब्रिटिश अमदानीतल्या शिक्षणात असा प्रयत्न केव्हाच झाला नाही. राष्ट्रीय जीवनास पोषक अशा शिक्षणाची मूळ अुद्दिष्टे कोणती असावीत, ती साध्य करून घेण्यासाठी शिक्षणयोजना कशी आखावी व अमलात आणावी याचा खोलवर विचार केव्हाच झाला नाही. "समग्र जीवनाच्या संदर्भात शिक्षणाच्या मूळ अुद्देशांचा विचार अर्वाचीन भारतीय शिक्षणपद्धतीत केव्हाच झाला नाही." (The discussion of aims in the context of life as a whole is the one thing that modern education in India has always lacked.) देशाच्या शासनासाठी शिक्षित नोकरवर्ग तयार व्हावा या निकटच्या अुद्दिष्टावर विशेष भर देण्यात आला होता. तोवर शिक्षणाच्या अंतिम ध्येयाचा जो विचार झाला तो फार मर्यादित स्वरूपात

अस्तित्वाचे प्रयोजन आहे. ही सेवा विद्यार्थ्यांपुरतीच मर्यादित न राहता तिचे लोण प्रत्यक्ष वा अप्रत्यक्ष रीतीने सर्व समाजापर्यंत पोहोचले पाहिजे."

अमेरिकेत १९४७ साली विद्यापीठीय शिक्षणाच्या सुधारणेचा विचार करण्यासाठी ट्रूमन याच्या अध्यक्षतेखाली जी समिती नियुक्त झाली होती, त्या समितीचेही हेच मत पडले की, ज्ञान व केवळ ज्ञानाला वाहिलेले संशोधन हे विद्यापीठाचे अेकमेव तर नव्हेच, पण आद्य अुद्दिष्टही होअू शकत नाही. तसे झाले तर संशोधन अधिकाधिक तपशीलात शिरून निरर्थक व हास्यास्पद बनते. आणि संशोधनाच्या मागील मूळ अुद्देशाचा विपर्यास होतो. जीवनाची समृद्धी हे विद्यापीठीय शिक्षणाचें आद्य अुद्दिष्ट मानले, तरच त्या शिक्षणात प्रमाणबद्धता येअील आणि त्यात चैतन्य राहील.

स्वातंत्र्यानंतर भारतात डॉ. राधाकृष्णन् यांच्या अध्यक्षतेखाली विद्यापीठीय शिक्षणाचा साकल्याने विचार करण्यासाठी अेक मंडळ नेमण्यात आले. प्रथमच अुच्च शिक्षणाचा विचार स्वातंत्र्याच्या पार्श्वभूमीवर झाला आणि त्यामुळे या मंडळाने केलेल्या शिफारसींत राष्ट्रीय हिताहिताच्या विचाराची बूज राखणारा दृष्टिकोन प्रतीत झाला. या मंडळाने अुच्च शिक्षणाची अुद्दिष्टे विचारांती स्वीकारली, ती अशी : " ज्ञानाचा प्रसार, ज्ञानाचे अव्याहत संशोधन, जीवनाचे सार व मर्म शोधून काढण्याचा प्रयत्न, समाजाच्या व्यावसायिक गरजा भागविण्यासाठी योग्य त्या व्यावसायिक शिक्षणाची योजना ही विद्यापीठांची कार्ये आहेत."

या अितिहासावरून प्रस्तुत विवेचनाशी संबधित अशा दोन गोष्टी दिसून येतात. अेक म्हणजे विद्यापीठाचे प्रयोजन मानवी जीवनाची समृद्धी हे आहे, आणि शिक्षण जीवनोपयोगी असले तरच त्याचे महत्व, हे पाश्चात्यानाही अनुभवान्ती कसे पटले हे आपण पाहिले. ज्ञान जीवनोपयोगी असले तर ते कमी दर्जाचे असते ही कल्पना बरोबर नाही. अुच्च शिक्षणाचे हे स्वरूप ध्यानात ठेवले तर महिला विद्यापीठाचे अुद्दिष्ट त्याच्याशी विसंगत नाही; तसेच ते केवळ व्यवहारी स्वरूपाचेही असे नाही हे दिसून येते. ज्ञानासाठी ज्ञान, व त्यासाठी संशोधन, या अुद्दिष्टास विद्यापीठाच्या अभ्यासक्रमातून विवक्षित स्थान मिळाले पाहिजे व त्यासाठी आवश्यक ती तरतूदही केली पाहिजे, हे मान्य केलेच पाहिजे, पण विद्यापीठीय शिक्षणाचा प्रसार होत असताना, संशोधन म्हणजेच सारसर्वस्व असे मानता येणार नाही, हेही ध्यानात ठेवले पाहिजे.

अुच्च शिक्षणात व्यावसायिक शिक्षणाचे स्थान : हे अेकदा मान्य केल्यावर पर्यायाने, शिक्षणातून भावी जीवनाची–वैयक्तिक, सामाजिक व व्यावसायिक जीवनाची पूर्वतयारी झाली पाहिजे, हे अुद्दिष्टही स्वीकारण्यात आले. राधाकृष्णन् मंडळाने तर व्यावसायिक शिक्षणाचा विद्यापीठीय शिक्षणाच्या अुद्दिष्टामध्ये प्रामुख्याने अुल्लेख केला. तत्पूर्वी अमेरिकेतील विद्यापीठीय शिक्षणात त्या अुद्दिष्टाच्या जोराने पुरस्कार करण्यात आला होता; आणि त्याच्या अनुरोधाने विद्यापीठीय अभ्यासक्रम व अेकूण सर्वच शैक्षणिक कार्यक्रम ठरविण्यात आलेला होता. "सर्व व्यवसाय आणि अन्य अनेक जीवितहेतू यांच्या परिपूर्तीच्या पूर्वतयारीचे ज्ञान, ही कल्पना 'अुच्च शिक्षण' या मजेतून व्यक्त होते" (Higher Educarion represents vocational preparation for all the professions and many other careers.) हे धोरण अमेरिकेत आज सर्वत्र अुच्च शिक्षणाच्या बाबतीत दिसून येते. अुच्च शिक्षणात भिन्न व्यवसायास अुपयुक्त अशा शिक्षणास स्थान देणे आवश्यक असते. 'अुदार शिक्षण' (Liberal Education) आणि 'व्यावसायिक शिक्षण' (Vocational Education) ही अेकमेकांपासून भिन्न मानण्यात येत असत. व्यक्तीचा विकास

आणि शास्त्रीय व सांस्कृतिक ज्ञानाची अभिवृद्धी साधणारे शिक्षण अेक प्रकारचे आणि विशिष्ट व्यवसायाची पूर्वतयारी म्हणून दिलेले शिक्षण हे वेगळे आणि त्या दोहोंच्या शिक्षणसंस्थाही भिन्न असाव्यात, असे मानण्यात येअी. परंतु आजच्या युगात प्रत्येक व्यवसायास शास्त्राची बैठक मिळाल्याने तो अधिक परिणामी ठरतो. म्हणूनच त्या त्या व्यवसायात वरच्या पातळीवर कामे करणाऱ्यास अशा प्रकारचे शास्त्रीय ज्ञान आवश्यक आहे हे स्पष्ट झाले आहे. आजचे व्यवहार निव्वळ यांत्रिक पद्धतीचे व ठराविक स्वरूपाचे राहिले नाहीत. व्यवसाय क्षेत्रांतील ही बदलती परिस्थिती, शास्त्र व ज्ञान ह्यांचे व्यवसायातले वाढते स्थान आणि शिक्षणतज्ज्ञांची जीवनाकडे समग्रतेने पहाण्याची दृष्टी यांमुळे शिक्षणात, विशेषत: अुच्च शिक्षणात, नवीन विचारांचे वारे वाहू लागले आहेत आणि अुच्च शिक्षणाचे स्वरूप त्याप्रमाणे पालटत आहे. विद्यापीठीय अुद्दिष्टात व्यावसायिक शिक्षणास स्थान मिळाल्याने त्या शिक्षणाची बौद्धिक पातळी खालावली ही कल्पना चुकीची आहे. व्यावसायिक पूर्वतयारी करण्यासाठी वेगळ्या संस्था असाव्या, विद्यापीठीय शिक्षणात त्यास स्थान नसावे असे मानणारा अेक वर्ग आजही आहे. अशा विचारसरणीत ज्ञानाच्या पूर्णत्वासंबंधीच्या काही कल्पनांची विशेष कदर केलेली दिसते आणि विद्यापीठे व्यावसायिक शिक्षण पुरविण्याच्या कार्यात गुंतली तर संशोधन व ज्ञान यांचे अधिकाराचे स्थान हिरावून घेतले जाअील अशी अेक भीती दिसून येते. अमेरिकेतील काही विद्यापीठात अशी परिस्थिती अुद्भवली हेही सत्य आहे. ' जीवनासाठी शिक्षण ' या डचूअी याने मांडलेल्या तत्त्वाचा अवलंब करीत असता असेही आढळून आले की, शास्त्रीय संशोधनात अमेरिकेची पीछेहाटच झाली. रशियाच्या स्पुटनिकाचे अंतराळात अुड्डाण झाल्यावर ही जाणीव बोचक रीतीने झाली. अुच्च शिक्षणाची योजना जीवनास धरून व जीवनाच्या केवळ गरजा पुऱ्या करण्याकरता केल्याने शास्त्रीय संशोधनास प्रोत्साहन मिळाले नाही, हे सत्य आहे. बहुसंख्य विद्यार्थ्यांसाठी जीवनाच्या समृद्धीकरिता जरूर असणारे शिक्षण व ते शिक्षण पुरे झाल्यावर निवडक बुद्धिमान विद्यार्थ्यांस संशोधन करण्यासाठी प्रोत्साहन, मार्गदर्शन व साधनसामग्री ह्या दोन्ही दृष्टींनी विद्यापीठाची आवश्यकता आहे. यांपैकी अेकाच दृष्टीचा पाठपुरावा केल्याने अुच्च शिक्षणात गोंधळ माजेल; त्या शिक्षणाची ताकद कमी होअील, हे आज अनुभवाने दिसून आले आहे.

ह्या अनुभवाचा निष्कर्ष राधाकृष्णन् मंडळाने सूत्ररूपाने अेका वाक्यात दिला आहे. "ज्ञान हे अेक सामर्थ्य आहे, शक्ती आहे हे मान्य केले तर शिक्षण हे शुद्ध, बौद्धिक त्याचप्रमाणे व्यावसायिकही आहे हे दिसून येअील." (If knowledge is power, all education is both pure and professional.)

श्री. नुरुल्ला आणि श्री. नाअीक यानी लिहिलेल्या हिंदी शिक्षणाच्या अितिहासात म्हटल्याप्रमाणे राधाकृष्णन् मंडळाने प्रथमच भारतीय शिक्षणाच्या ध्येयांचा व अुद्दिष्टांचा विचार केला. तोपर्यंतच्या ब्रिटिश अमदानीतल्या शिक्षणात असा प्रयत्न केव्हाच झाला नाही. राष्ट्रीय जीवनास पोषक अशा शिक्षणाची मूळ अुद्दिष्टे कोणती असावीत, ती साध्य करून घेण्यासाठी शिक्षणयोजना कशी आखावी व अमलात आणावी याचा खोलवर विचार केव्हाच झाला नाही. "समग्र जीवनाच्या संदर्भात शिक्षणाच्या मूळ अुद्देशाचा विचार अर्वाचीन भारतीय शिक्षणपद्धतीत केव्हाच झाला नाही." (The discussion of aims in the context of life as a whole is the one thing that modern education in India has always lacked.) देशाच्या शासनासाठी शिक्षित नोकरवर्ग तयार व्हावा या निकटच्यात्र अुद्दिष्टावर विशेष भर देण्यात आला होता. तोवर शिक्षणाच्या अंतिम ध्येयाचा जो विचार झाला तो फार मर्यादित स्वरूपात

अस्तित्वाचे प्रयोजन आहे. ही सेवा विद्यार्थ्यांपुरतीच मर्यादित न राहता तिचे लोण प्रत्यक्ष वा अप्रत्यक्ष रीतीने सर्व समाजापर्यंत पोहोचले पाहिजे."

अमेरिकेत १९४७ साली विद्यापीठीय शिक्षणाच्या सुधारणेचा विचार करण्यासाठी ट्रूमन यांच्या अध्यक्षतेखाली जी समिती नियुक्त झाली होती, त्या समितीचेही हेच मत पडले की, ज्ञान व केवळ ज्ञानाला वाहिलेले संशोधन हे विद्यापीठाचे अेकमेव तर नव्हेच, पण आद्य अुद्दिष्टही होअू शकत नाही. तसे झाले तर संशोधन अधिकाधिक तपशीलात शिरून निरर्थक व हास्यास्पद बनते. आणि संशोधनाच्या मागील मूळ अुद्देशाचा विपर्यास होतो. जीवनाची समृद्धी हे विद्यापीठीय शिक्षणाचें आद्य अुद्दिष्ट मानले, तरच त्या शिक्षणात प्रमाणबद्धता येअील आणि त्यात चैतन्य राहील.

स्वातंत्र्यानंतर भारतात डॉ. राधाकृष्णन् यांच्या अध्यक्षतेखाली विद्यापीठीय शिक्षणाचा साकल्याने विचार करण्यासाठी अेक मंडळ नेमण्यात आले. प्रथमच अुच्च शिक्षणाचा विचार स्वातंत्र्याच्या पार्श्वभूमीवर झाला आणि त्यामुळे या मंडळाने केलेल्या शिफारसींत राष्ट्रीय हिताहिताच्या विचारांची बूज राखणारा दृष्टिकोन प्रतीत झाला. या मंडळाने अुच्च शिक्षणाची अुद्दिष्टे विचारांती स्वीकारली, ती अशी : "ज्ञानाचा प्रसार, ज्ञानाचे अव्याहत संशोधन, जीवनाचे सार व मर्म शोधून काढण्याचा प्रयत्न, समाजाच्या व्यावसायिक गरजा भागविण्यासाठी योग्य त्या व्यावसायिक शिक्षणाची योजना ही विद्यापीठाची कार्ये आहेत."

या अितिहासावरून प्रस्तुत विवेचनाशी संबंधित अशा दोन गोष्टी दिसून येतात. अेक म्हणजे विद्यापीठाचे प्रयोजन मानवी जीवनाची समृद्धी हे आहे, आणि शिक्षण जीवनोपयोगी असले तरच त्याचे महत्त्व, हे पाश्चात्यानाही अनुभवान्ती कसे पटले हे आपण पाहिले. ज्ञान जीवनोपयोगी असले तर ते कमी दर्जाचे असते ही कल्पना बरोबर नाही. अुच्च शिक्षणाचे हे स्वरूप ध्यानात ठेवले तर महिला विद्यापीठाचे अुद्दिष्ट त्याच्याशी विसंगत नाही; तसेच ते केवळ व्यवहारी स्वरूपाचेही असे नाही हे दिसून येते. ज्ञानासाठी ज्ञान, व त्यासाठी संशोधन, या अुद्दिष्टास विद्यापीठाच्या अभ्यासक्रमातून विवक्षित स्थान मिळाले पाहिजे व त्यासाठी आवश्यक ती तरतूदही केली पाहिजे, हे मान्य केलेच पाहिजे, पण विद्यापीठीय शिक्षणाचा प्रसार होत असताना, संशोधन म्हणजेच सारसर्वस्व असे मानता येणार नाही, हेही ध्यानात ठेवले पाहिजे.

अुच्च शिक्षणात व्यावसायिक शिक्षणाचे स्थान : हे अेकदा मान्य केल्यावर पर्यायाने, शिक्षणातून भावी जीवनाची–वैयक्तिक, सामाजिक व व्यावसायिक जीवनाची पूर्वतयारी झाली पाहिजे, हे अुद्दिष्टही स्वीकारण्यात आले. राधाकृष्णन् मंडळाने तर व्यावसायिक शिक्षणाचा विद्यापीठीय शिक्षणाच्या अुद्दिष्टामध्ये प्रामुख्याने अुल्लेख केला. तत्पूर्वी अमेरिकेतील विद्यापीठीय शिक्षणात त्या अुद्दिष्टाच्या जोराने पुरस्कार करण्यात आला होता; आणि त्याच्या अनुरोधाने विद्यापीठीय अभ्यासक्रम व अेकूण सर्वच शैक्षणिक कार्यक्रम ठरविण्यात आलेला होता. "सर्व व्यवसाय आणि अन्य अनेक जीवितहेतू यांच्या परिपूर्तीच्या पूर्वतयारीचे ज्ञान, ही कल्पना 'अुच्च शिक्षण' या संज्ञेतून व्यक्त होते." (Higher Educarion represents vocational preparation for all the professions and many other careers.) हे धोरण अमेरिकेत आज सर्वत्र अुच्च शिक्षणाच्या बाबतीत दिसून येते. अुच्च शिक्षणात भिन्न व्यवसायास अुपयुक्त अशा शिक्षणास स्थान देणे आवश्यक असते. 'अुदार शिक्षण' (Liberal Education) आणि 'व्यावसायिक शिक्षण' (Vocational Education) ही अेकमेकांपासून भिन्न मानण्यात येत असत. व्यक्तीचा विकास

आणि शास्त्रीय व सांस्कृतिक ज्ञानाची अभिवृद्धी साधणारे शिक्षण अेक प्रकारचे आणि विशिष्ट व्यवसायाची पूर्वतयारी म्हणून दिलेले शिक्षण हे वेगळे आणि त्या दोहोंच्या शिक्षणसंस्थाही भिन्न असाव्यात, असे मानण्यात येअी. परंतु आजच्या युगात प्रत्येक व्यवसायास शास्त्राची बैठक मिळाल्याने तो अधिक परिणामी ठरतो. म्हणूनच त्या त्या व्यवसायात वरच्या पातळीवर कामे करणाऱ्यास अशा प्रकारचे शास्त्रीय ज्ञान आवश्यक आहे हे स्पष्ट झाले आहे. आजचे व्यवहार निव्वळ यांत्रिक पद्धतीचे व ठराविक स्वरूपाचे राहिले नाहीत. व्यवसाय क्षेत्रांतील ही बदलती परिस्थिती, शास्त्र व ज्ञान ह्यांचे व्यवसायातले वाढते स्थान आणि शिक्षणतज्ज्ञांची जीवनाकडे समग्रतेने पहाण्याची दृष्टी यांमुळे शिक्षणात, विशेषत: अुच्च शिक्षणात, नवीन विचारांचे वारे वाहू लागले आहेत आणि अुच्च शिक्षणाचे स्वरुप त्याप्रमाणे पालटत आहे. विद्यापीठीय अुद्दिष्टात व्यावसायिक शिक्षणास स्थान मिळाल्याने त्या शिक्षणाची बौद्धिक पातळी खालावली ही कल्पना चुकीची आहे. व्यावसायिक पूर्वतयारी करण्यासाठी वेगळ्या संस्था असाव्या, विद्यापीठीय शिक्षणात त्यास स्थान नसावे असे मानणारा अेक वर्ग आजही आहे. अशा विचारसरणीत ज्ञानाच्या पूर्णत्वासंबंधीच्या काही कल्पनांची विशेष कदर केलेली दिसते आणि विद्यापीठे व्यावसायिक शिक्षण पुरविण्याच्या कार्यात गुंतली तर संशोधन व ज्ञान यांचे अधिकाराचे स्थान हिरावून घेतले जाअील अशी अेक भीती दिसून येते. अमेरिकेतील काही विद्यापीठात अशी परिस्थिती अुद्भवली हेही सत्य आहे. ' जीवनासाठी शिक्षण ' या डयूअी याने माडलेल्या तत्त्वाचा अवलंब करीत असता असेही आढळून आले की, शास्त्रीय संशोधनात अमेरिकेची पीछेहाटच झाली. रशियाच्या स्पुटनिकाचे अंतराळात अुड्डाण झाल्यावर ही जाणीव बोचक रीतीने झाली. अुच्च शिक्षणाची योजना जीवनास धरून व जीवनाच्या केवळ गरजा पुऱ्या करण्याकरता केल्याने शास्त्रीय संशोधनास प्रोत्साहन मिळाले नाही, हे सत्य आहे. बहुसंख्य विद्यार्थ्यांसाठी जीवनाच्या समृद्धीकरिता जरूर असणारे शिक्षण व ते शिक्षण पुरे झाल्यावर निवडक बुद्धिमान विद्यार्थ्यांस संशोधन करण्यासाठी प्रोत्साहन, मार्गदर्शन व साधनसामग्री ह्या दोन्ही दृष्टींनी विद्यापीठाची आवश्यकता आहे. यांपैकी अेकाच दृष्टीचा पाठपुरावा केल्याने अुच्च शिक्षणात गोंधळ माजेल; त्या शिक्षणाची ताकद कमी होअील, हे आज अनुभवाने दिसून आले आहे.

हा अनुभवाचा निष्कर्ष राधाकृष्णन् मंडळाने सूत्ररूपाने अेका वाक्यात दिला आहे. " ज्ञान हे अेक सामर्थ्य आहे, शक्ती आहे हे मान्य केले तर शिक्षण हे शुद्ध, बौद्धिक त्याचप्रमाणे व्यावसायिकही आहे हे दिसून येअील." (If knowledge is power, all education is both pure and professional.)

श्री. नुरुल्ला आणि श्री. नाअीक यांनी लिहिलेल्या हिंदी शिक्षणाच्या अितिहासात म्हटल्या-प्रमाणे राधाकृष्णन् मंडळाने प्रथमच भारतीय शिक्षणाच्या ध्येयांचा व अुद्दिष्टांचा विचार केला. तोपर्यंतच्या ब्रिटिश अमदानीतल्या शिक्षणात असा प्रयत्न केव्हाच झाला नाही. राष्ट्रीय जीवनास पोषक अशा शिक्षणाची मूळ अुद्दिष्टे कोणती असावीत, ती साध्य करून घेण्यासाठी शिक्षणयोजना कशी आखावी व अमलात आणावी याचा खोलवर विचार केव्हाच झाला नाही. " समग्र जीवनाच्या संदर्भात शिक्षणाच्या मूळ अुद्देशांचा विचार अर्वाचीन भारतीय शिक्षणपद्धतीत केव्हाच झाला नाही." (The discussion of aims in the context of life as a whole is the one thing that modern education in India has always lacked.) देशाच्या शासनासाठी शिक्षित नोकरवर्ग तयार व्हावा या निकटच्यात्त अुद्दिष्टावर विशेष भर देण्यात आला होता. तोवर शिक्षणाच्या अंतिम ध्येयाचा जो विचार झाला तो फार मर्यादित स्वरूपात

ाला आणि तोही बराच निव्वळ पुस्तकी स्वरूपाचा असा झाला. शिक्षण अेकाच चाकोरीत चालू राहिले आणि पाश्चात्त्य शिक्षणाचे अंधानुकरण झाले. त्याचाच परिणाम असा झाला की, पाश्चात्त्य शिक्षणपद्धतीत वा विचारसरणीत आमूलाग्र बदल झाले, तरी येथील शिक्षण ठराविक स्वरूपाचेच राहिले. कारण डबक्यात साचलेल्या पाण्यास गती नसते.

काही शिक्षणविषयक प्रयोग– शिक्षणाच्या मूळ अुद्दिष्टांचा राष्ट्रीय व सामाजिक दृष्टीने विचार करून, शिक्षणाची योजना आखण्याचे काही प्रयत्न झाले, त्यात महिला विद्यापीठाचा हा अेक प्रयोग गणता येअील. टागोरानी शांतिनिकेतनातील शिक्षणात पूर्वप्राथमिक स्तरापासून विद्यापीठीय स्तरापर्यंत अेक अखंड शिक्षण योजना आखून अमलात आणली. त्या योजनेचे स्वरूप अधिक व्यापक, मौलिक आणि सखोल असे होते. केवळ सामाजिक गरजा भागवण्याचा तो प्रयत्न नव्हता, तर सर्वांगीण शिक्षणाचा, सर्वांगीण व्यक्तिविकासाचा, सांस्कृतिक व कलात्मक मूल्यांची जोपासना करणारा आणि शिक्षणात स्वातंत्र्याचे व मोकळेपणाचे वारे खेळविणारा सर्वकष असा तो प्रयोग होता. महिला विद्यापीठाच्या प्रयोगात सामाजिक दृष्टीवर विशेष भर होता. भारतीय स्त्रियांचे समाजात स्थान कोणते, जबाबदाऱ्या कोणत्या, त्या जबाबदाऱ्या पार पाडण्यासाठी अुच्च शिक्षण कोणत्या प्रकारचे असावे हा दृष्टिकोन या योजनेच्या मुळाशी होता. हा प्रयत्नही ज्या वेळी महिलापीठ स्थापण्यात आले (१९१६), त्या काळी नवीनच होता. गुरुवर्य कर्वे यानी ही शिक्षणयोजना स्त्रियांसाठी तयार केली. त्याचा अर्थ असा नव्हे की, पुरुषाना जे अुच्च शिक्षण मिळत होते ते त्याना निर्दोष आणि परिपूर्ण असे वाटले. अेकंदरीत प्रचलित अुच्च शिक्षणपद्धती त्यांच्या दृष्टीने सदोष होती. परंतु महाविद्यालयातून बाहेर पडलेल्या विद्यार्थ्यांपुढे नोकरीचा प्रश्न असल्याने व त्याच्या बाबतीत अर्थोत्पादनाची गरज तेवढी निकडीची नसल्याने त्यांच्या शिक्षणाची योजना काही विशिष्ट ध्येयानुसार व आपली राष्ट्रीय व सामाजिक परिस्थिती लक्षात घेअून तिला साजेशी अशी करता येअील असे त्याचे मत होते. पण अुच्च शिक्षणात अंध अनुकरण होते. कोणत्याही सामाजिक किंवा राष्ट्रीय ध्येयाचे वा आपल्या विशिष्ट संस्कृतीचे प्रतिबिंब त्यात नव्हते. व्यक्तित्वास पोषक असे फारच थोडे त्यात होते. तथापि अुच्च शिक्षणाचा अेवढा व्यापक प्रश्न गुरुवर्य कर्वे यानी हाती घेतला नाही. ज्या क्षेत्रात प्रत्यक्ष काही करणे आपणास शक्य आहे, तेच त्यांनी अंगिकारले पण त्याबरोबर त्यानी हेही सुचविले की, अुच्च शिक्षणाचे अेकंदर धोरणही सदोष आहे, व राष्ट्रीय आशा-आकांक्षांना त्यात काहीच स्थान नाही.

महिला विद्यापीठाचे वैशिष्ट्य–अुच्च शिक्षणात माध्यम म्हणून मातृभाषेचा अुपयोग करणे, वैयक्तिक कुवत व सामाजिक गरज ही लक्षात घेअून अैच्छिक विषय निवडण्याची सवलत देणे, जीवनातील जबाबदाऱ्या सांभाळण्यास अुपयुक्त होतील अशा विषयास अभ्यासक्रमात स्थान देणे या शैक्षणिक तत्त्वास महिला विद्यापीठाच्या शिक्षणक्रमात मान्यता मिळाली. वास्तविक ती तत्त्वे सर्वच अुच्च शिक्षणास लागू होण्याजोगी होती. कालांतराने अुच्च शिक्षणात त्यांचा समावेश झालाही. मातृभाषेतून अुच्च शिक्षण हे शिकविणाऱ्याच्या व शिकणाऱ्याच्याही दृष्टीने योग्य आहे. विद्यापीठीय शिक्षणाचे माध्यम मातृभाषाच असावे हे आज सर्वास मान्य असे तत्त्व आहे. त्याच-प्रमाणे विद्यार्थ्यांच्या आवडीनिवडीप्रमाणे आणि त्यांच्या बौद्धिक पात्रतेनुसार व विशिष्ट स्वभाव-गुणानुसार अैच्छिक विषय निवडण्याची तरतूद शिक्षणक्रमात असावी हेही तत्त्व मान्य झाले आहे. शिवाय जीवनात ज्याची प्रत्यक्ष गरज आहे असे ज्ञान अुच्च शिक्षणातून मिळावे हेही सर्वमान्य आहे. अुच्च शिक्षणातील प्रगती आज त्याच मार्गाने होत आहे. त्यावरून स्पष्टच दिसून येते की, महिला [illegible]ठाला अुपहास म्हणजे स्त्रियांची कर्तबगारी कमी प्रतीची मानून निकृष्ट दर्जाच्या शिक्षणाची

त्यांच्यासाठी योजना करणे अशापैकी नव्हता, तर अुच्च शिक्षणात आमूलाग्र सुधारणा होणे आवश्यक आहे आणि ती सुधारणा स्त्रियांच्या शिक्षणात घडवून आणणे शक्य आहे, या भूमिके-वरून करण्यात आलेला तो प्रयोग होता. परंतु सामाजिक जीवनात स्त्रिया व पुरुष यांच्या जबाबदाऱ्या भिन्न आहेत आणि त्या दृष्टीने स्त्रियांचे शिक्षण काही अंशी पुरुषांच्या शिक्षणापासून भिन्न असावे ही भूमिका मुळात स्वीकारल्याने महिला विद्यापीठाचे शिक्षण हे कमी दर्जाचे आहे असा गैरसमज होअून बसला.

स्वतंत्र विद्यापीठ मुंबईप्रांतातच का निघावे ? येथे अेका समस्येकडे आपले लक्ष वेधल्यास अप्रस्तुत होणार नाही. भारताच्या शिक्षणाच्या अितिहासात असे दिसून येते की, पहिल्या तीन विद्यापीठांची स्थापना १८५६ च्या सुमारास झाली असली, तरी तदनंतर पंचवीस वर्षे विद्यापीठात स्त्रियांचा प्रवेश झाला नाही. अखिल भारतात अुच्च अभ्यासक्रम विद्यापीठात पुरा करून स्त्रियांनी पदवी मिळवली, ती प्रथम १८८३ साली. ही पदवी बोस घराण्यातील दोघा वहिणींना मिळाली. त्यानंतर पुरुषांच्या महाविद्यालयात प्रवेश मिळवून अन्य काही भगिनींनी पदव्या घेतल्या. जसजशी स्त्रियांच्या अुच्च शिक्षणाची अधिकाधिक प्रगती होअू लागली, तसतशी शिक्षण खात्यात व शिक्षण-क्षेत्रात कार्य करणाऱ्या संस्थांस याची दखल घ्यावी लागली. दरेक प्रांतात स्त्रियांसाठी स्वतंत्र महाविद्यालये स्थापण्यात आली. कलकत्ता, अलाहाबाद, व मद्रास राज्यांतील तिनेवेल्ली अशी स्वतंत्र महाविद्यालये सुरू झाली. यास मुंबअी प्रांत तेवढा अपवाद राहिला. गुजरात–महाराष्ट्र येथे स्त्रिया-साठी स्वतंत्र महाविद्यालये न स्थापता स्त्रियांच्या अुच्च शिक्षणाची व्यवस्था सर्वसामान्य महाविद्या-लयातच करण्यात आली. पालकांना वा समाजास स्वतंत्र महाविद्यालयाची आवश्यकता भासली नाही; आणि तशी विद्यालये स्थापण्यास कोणतीही संस्था पुढे सरसावली नाही. मुबअी विद्यापीठाचे अेखादे महाविद्यालय स्त्रियांसाठी असावे, अशी कल्पना कित्येकांस सुचली, पण १९४४ पर्यंत असा प्रयत्नही झाला नाही. आणि १९४४ साली पुण्यास व मुबअीस अशी स्वतंत्र महाविद्यालये स्थापण्यात आल्यावरही पालकांकडून व विद्यार्थिनींकडून त्यांचे स्वागत झाले नाही आणि सामाजिक मतही ह्या बाबतीत विशेष निश्चित दिसले नाही. त्यामुळे पुण्यातले स्त्रियांचे महाविद्यालय दोन-तीन वर्षांत बंदच करावे लागले आणि मुबअीतले विद्यालय चालले तेही कॅथॉलिक चर्चच्या प्रोत्साहनाने आणि प्रत्यक्ष पाठिंबा मिळाल्याने होय.

मग साहजिकच मनात प्रश्न अुभा राहतो की, ज्या प्रांतात स्त्रियांच्या अुच्च शिक्षणासच नाही, जेथे स्त्री-पुरुषांच्या सहशिक्षणास मत अनुकूल होते, व जेथे स्त्रियांसाठी स्वतंत्र महाविद्यालयाची आवश्यकता भासली नाही, अितकेच नव्हे तर त्यांच्या स्थापनेस विरोधही झाला, त्याच प्रांतात स्त्रियांच्या स्वतंत्र विद्यापीठाची स्थापना झाली हे कसे काय ? अखिल भारतात स्त्रियांचे अेकमेव स्वतंत्र विद्यापीठ मुंबअी प्रांतातच-जेथे स्वतंत्र विद्यालयाची गरज भासली नाही तेथेच-का निघावे ? त्यात काही कार्यकारणभाव असेल की, हा केवळ योगायोग होता ? केवळ गुरुवर्य कर्वे ही व्यक्ती मुंबअी प्रांतातली होती म्हणून हे विद्यापीठ त्या प्रांतात स्थापिले गेले की, गुरुवर्य कर्वे याना अशा विद्यापीठाची जी आवश्यकता दिसली, ती मुंबअी प्रांतातल्या विशिष्ट परिस्थितीमुळे दिसली? या प्रश्नांचा खोलवर विचार केला तर आपणांस आढळून येअील की, प्रथम निव्वळ योगायोग किंवा विरोधाभास निर्माण करणाऱ्या या घटनेच्या मुळाशी वस्तुत: काही कार्यकारणभावच असावा.

अितर प्रांतांत जी स्त्रियांची महाविद्यालये निघाली, ती बहुश: मिशनरी संस्थांनी काढली आणि विद्यापीठाने नियुक्त केलेला बौद्धिक अभ्यासक्रम पुरा करणे अेवढेच त्यांचे अुद्दिष्ट नव्हते. मद्रासमध्ये अनेक वर्षे शिक्षणाचे कार्य करणाऱ्या मिस् बॉक्वे यांच्या ‘A large way for

women' ह्या पुस्तकात ह्या व्यापक दृष्टिकोनाचे त्यांनी सुंदर दिग्दर्शन केले आहे. १८९६ साली तिनेवेल्ली येथे जे स्त्रियांचे महाविद्यालय स्थापन करण्यात आले त्यातील अेकूण अभ्यासक्रम हा मद्रास विद्यापीठाच्या अभ्यासक्रमाप्रमाणेच होता. परंतु तेथील पहिल्या प्राचार्यांनी या विद्यालयाच्या कार्यात या अभ्यासक्रमासच प्राधान्य देअून आपल्या विद्यार्थिनी परीक्षेत कोणत्या वर्गात अुत्तीर्ण होतात, ह्यावरच सर्व लक्ष केंद्रित केले नाही, तर विद्यार्थिनींचा स्नेह संपादणे, त्याचे स्वभाववैशिष्ट्य जाणून घेणे, त्याच्या व्यक्तित्वाचा विकास साधणे, त्यांच्यामधील कलागुणांचा परिपोष करणे, त्यांच्या विचाराना वळण लावणे, त्यांच्या मनात जीवनास आवश्यक असलेली मूल्ये रुजविणे, त्यांच्यामध्ये आशावाद निर्माण करणे, त्याच्यावर संस्कार करणे ह्यांकडे त्यांनी विशेष लक्ष पुरविले. त्यामुळे अभ्यासक्रम ठराविक साच्याचा असला, तरी विद्यार्थिनींच्या व्यक्तिविकासास आवश्यक अशा अनेक गोष्टी त्या संस्थेच्या वातावरणातून व अध्यापिकांच्या प्रेमळ गुरुशिष्यसंबंधांतून लाभल्या. विद्यार्थिनींसाठी अुच्च शिक्षणाची स्वतंत्र विद्यालये बहुधा ख्रिस्ती धर्मोपदेशक किंवा क्वचित् ध्येयवादी पुढारी यांनी चालवलेली असल्याने तेथील अभ्यासक्रमापलीकडचे अितर जीवन अंगच्या गुणांचा परिपोष करणारे, कर्तव्याची दिशा दाखविणारे, स्नेहमय, सामाजिक व आनंदी असे होते. जीवनातला आनद व ध्येयवाद वाढविण्याकडे संचालकाचा विशेष कटाक्ष असे. त्यामुळे या स्वतत्र विद्यालयात अभ्यासक्रमातला अेकांगीपणा जाणवत नसे. विद्यार्थिनीची परीक्षेची बौद्धिक तयारीही होत असे, आणि स्त्री म्हणून भावी जीवनासाठी ज्या गुणांची आवश्यकता असे, त्या गुणांचा परिपोषही साधत असे.

जेथे स्त्रिया पुरुषांबरोबर अेकाच महाविद्यालयात सहशिक्षण घेत असत तेथे त्यांचा अेकेक विषयाचा अभ्यास जरी व्यवस्थित रीतीने होत असे, तरी विद्यार्थीजीवनात आवश्यक असणाऱ्या अनेक गोष्टीना त्यांना मुकावे लागे. विशेषत: स्त्रीस्वभावास पोषक असे काहीच त्या शिक्षणात त्यांना मिळत नसे. त्यामुळे त्यांचे विद्यालयीन शिक्षण निव्वळ बौद्धिक व काहीसे अेकांगी असे बनत चालले होते. त्या विद्यार्थिनीच्या अंगी, विशेषत: बुद्धिमान विद्यार्थिनीच्या बाबतीत, अेकप्रकारचा बहुश्रुतपणा येअी, ज्ञानार्जन ठीक होअी, पण बहुसंख्य विद्यार्थिनींच्या दृष्टीने ते शिक्षण अपूर्ण होते कुटुंबाच्या व समाजाच्या अुपयोगी पडण्याची पात्रता अंगी यावी असा तेथे प्रयत्न नव्हता. त्याचाच परिणाम असा झाला की, सर्वसामान्य विद्यालयातून सुरू असलेला अभ्यासक्रम अेकांगी आहे ही जाणीव होअून स्त्रियांसाठी स्वतंत्र विद्यापीठ असावे ही कल्पना पुढे आली. ज्या प्रांतात स्त्रियांसाठी स्वतत्र विद्यालये नसल्यामुळे अेकूण अभ्यासक्रमाचे निव्वळ बौद्धिक स्वरूप दिसत होते, त्याच प्रांतात स्वतंत्र महिला विद्यापीठ स्थापन व्हावे यातील कार्यकारणभाव स्पष्ट दिसतो. मुली सर्वसामान्य विद्यापीठास संलग्न अशा विद्यालयातून शिक्षण घेत असता त्याच्या व्यक्तिविकासाच्या आड कोणत्या गोष्टी येतात, स्वत:च्या सामाजिक व कौटुंबिक जबाबदाऱ्या पार पाडण्यासाठी जरूर असणारे कोणतेच संस्कार त्याच्या मनावर होत नाहीत ह्याची जाणीव स्त्रीशिक्षणाच्या क्षेत्रात कार्य करीत असताना गुरुवर्य कर्वे यांना तीव्रतेने झाली असावी. सर्वसामान्य महाविद्यालयातून शिक्षण घेणाऱ्या स्त्रियांपैकी शेकडा अैंशी स्त्रियांना महिला विद्यापीठात मिळणारे शिक्षण अधिक अुपयुक्त व अुपकारक ठरेल, असा विश्वास त्यांना वाटत होता. प्रचलित शिक्षण ८० टक्के स्त्रियांच्या दृष्टीने निरुपयोगी होते हे अचूक निदान त्या विश्वासाच्या मुळाशी आहे. स्त्रिया बुद्धीने कमी आहेत, असे गुरुवर्य कर्वे यांचे मत केव्हाही नव्हते. त्यांनी स्पष्टच म्हटले आहे की, "स्त्रियांना हक्कांचा अगर [illegible] अुद्भवला असता मी कोणाला हार जाअीन असे वाटत नाही. स्त्रिया बुद्धीने कमी आहेत [illegible] माझे मत बिलकूल नाही, या विद्यापीठाच्या अितर चालकांचेही नाही."

महिला विद्यापीठाचा विस्तार— केवळ संख्येच्या दृष्टीने, विद्यापीठाचा विस्तार सुरुवातीस अत्यंत मंदगतीने झाला. पण विद्यापीठाने काही उद्दिष्टे यशस्वितेने साध्य केली. शिक्षणाचे माध्यम मातृभाषा असल्याने ह्या विद्यापीठातून बाहेर पडणाऱ्या स्त्रिया अेकंदर समाजातील स्त्रीवर्गाशी अधिक सहजतेने मिळू मिसळू लागल्या; व त्याच्याशी अधिक सुकरतेने समरस झाल्या. त्यामुळे स्त्रिया-मध्ये त्यांनी मोठ्या प्रमाणात समाजकार्य केले. बऱ्याचशा पदवीधर स्त्रियांनी अध्यापनाचा व्यवसाय स्वीकारला. त्यापैकी काहीजणींनी विद्यापीठाचे कार्य पुढे सुरू केले आणि विद्यापीठास संलग्न अशा शाळा जिल्ह्याच्या वा तालुक्याच्या ठिकाणी स्वतःच्या प्रयत्नाने स्थापन केल्या. सभांतून मातृ-भाषेतून भाषणे करणे, स्वतःच्या जबाबदारीवर काही कामे अंगावर घेअून ती चालविणे व समाजो-पयोगी अन्य कामे करणे ह्या अपेक्षा आपल्या कर्तबगारीने त्यांनी पुऱ्या करून दाखविल्या. सामाजिक जीवनात या शिक्षणाची अुपयुक्तता किती आहे ते त्यांनी सिद्ध करून दाखविले. कौटुंबिक जबाबदाऱ्या त्यांनी समर्थपणे पेलल्या.

विद्यापीठाने दुसरे अेक कार्य साधले. मातृभाषा हे अुच्च शिक्षणाचे माध्यम स्वीकारून, अैच्छिक विषयांना स्थान देअून आणि काही ठराविक विषयांच्या अभ्यासाचे बंधन दूर करून विद्या ही स्त्रियांच्या आटोक्यात आणून देण्याचे मोठेच कार्य विद्यापीठाने केले. त्याचप्रमाणे स्त्रियांची अेकंदर परिस्थिती ध्यानात घेअून प्रवेश-नियमाच्या बाबतीतील काटेकोरपणा कमी केला आणि अनेक स्त्रियांच्या मार्गातील अडचणी दूर सारल्या. त्यामुळे स्त्रियांत अुच्च शिक्षणाचा बराच प्रसार झाला.

तिसरे अेक कार्य विद्यापीठाने साधले ते म्हणजे ज्ञानाच्या अभिवृद्धीचे. विद्यापीठातून बाहेर पडलेल्या काही पदवीधर स्त्रियांनी मराठीतील वाङमयात बहुमोल निर्मिती केली आहे, तर अितर काही जणींनी मौलिक स्वरूपाचे संशोधन केले आहे. विशेषतः आपली प्राचीन परंपरा व संस्कृती, आपली समाजरचना, आपले वाङमय याबाबतीतले त्यांनी केलेले संशोधन अव्वल दर्जाचे आहे.

स्त्री-पुरुषांसाठी वेगवेगळे अभ्यासक्रम—अुच्च शिक्षणात स्त्रियांसाठी स्वतंत्र अभ्यासक्रम असावा काय, तसेच स्त्रियांसाठी स्वतंत्र विद्यापीठ असणे आवश्यक आहे, काय, ह्या प्रश्नावर आजही अेकमत नाही. राधाकृष्णन् मंडळाने नागरिकत्वाचे व जीवनाचे सामान्य-शिक्षण स्त्रियांना व पुरुषांना अेकच प्रकारचे असावे असे सुरुवातीस सुचविले. तसेच सर्व बाबतीत स्त्री-पुरुषांसाठी योजिलेल्या अभ्यासक्रमात अेकवाक्यता असावी असा निष्कर्ष निघू शकत नाही असे सांगितले आहे. स्त्रियांची कार्यक्षेत्रे व त्यांच्या आवडीचे विषय भिन्न आहेत आणि शिक्षणक्रमात त्याची दखल घेतली पाहिजे असे या मंडळाचे मत आहे. सध्याच्या भारतीय विद्यापीठांनी पुरुषाच्या कार्यक्षेत्राच्या अनुरोधाने आपला अभ्यासक्रम योजिला आहे आणि स्त्रीस्वभाव व स्त्रियांची कार्यक्षेत्रे यांकडे लक्षच पुरविले नाही असा निर्वाळा या मंडळाने दिला आहे. विविध क्षेत्रात पुरुषाच्या बरोबरीने कार्य करण्याची आपली पात्रता स्त्रियांनी सिद्ध करून दाखविली आहे. तरी आजच्या समाजरचनेत स्त्री पुरुषांची कार्यक्षेत्रे भिन्नच आहेत. गृहिणीपद हाच बहुसंख्य स्त्रियांच्या बाबतीत सर्वात महत्त्वाचा व्यवसाय राहील आणि अुत्तम प्रकारची गृहव्यवस्था ही सुखी समाजजीवनाचा पाया असल्याने ती व्यवस्था सांभाळण्याचे शिक्षण स्त्रियांस मिळावे, संसारात पडल्यावर अनुभवानेच त्यांनी गृहव्यवस्थेचा चार गोष्टी शिकाव्या हे म्हणणे सुज्ञपणाचे होणार नाही. अनुभवाच्या शाळेतले पाठ कटु असतात आणि त्यात मानसिक शक्तीचा अपव्यय होण्याचा संभव असतो. अर्थात् गृहव्यवस्थेपुरते स्त्रियांचे कार्यक्षेत्र मर्यादित मानूनही चालणार नाही. व्यवसायक्षेत्रातही स्त्रियांचे साहाय्य आवश्यक आहे.

women ' ह्या पुस्तकात ह्या व्यापक दृष्टिकोनाचे त्यानी सुंदर दिग्दर्शन केले आहे. १८९६ साली तिनेवेल्ली येथे जे स्त्रियांचे महाविद्यालय स्थापन करण्यात आले त्यातील अेकूण अभ्यासक्रम हा मद्रास विद्यापीठाच्या अभ्यासक्रमाप्रमाणेच होता. परंतु तेथील पहिल्या प्राचार्यांनी या विद्यालयाच्या कार्यात या अभ्यासक्रमासच प्राधान्य देअून आपल्या विद्यार्थिनी परीक्षेत कोणत्या वर्गात अुत्तीर्ण होतात, ह्यावरच सर्व लक्ष केंद्रित केले नाही, तर विद्यार्थिनींचा स्नेह संपादणे, त्यांचे स्वभाववैशिष्ट्य जाणून घेणे, त्यांच्या व्यक्तित्वाचा विकास साधणे, त्यांच्यामधील कलागुणांचा परिपोष करणे, त्यांच्या विचाराना वळण लावणे, त्यांच्या मनात जीवनास आवश्यक असलेली मूल्ये रुजविणे, त्यांच्यामध्ये आशावाद निर्माण करणे, त्यांच्यावर संस्कार करणे ह्यांकडे त्यांनी विशेष लक्ष पुरविले. त्यामुळे अभ्यासक्रम ठराविक साच्याचा असला, तरी विद्यार्थिनींच्या व्यक्तिविकासास आवश्यक अशा अनेक गोष्टी त्या संस्थेच्या वातावरणातून व अध्यापिकांच्या प्रेमळ गुरुशिष्यसंबंधांतून लाभल्या. विद्यार्थिनींसाठी अुच्च शिक्षणाची स्वतंत्र विद्यालये बहुधा ख्रिस्ती धर्मोपदेशक किंवा क्वचित् ध्येयवादी पुढारी यानी चालवलेली असल्याने तेथील अभ्यासक्रमापलीकडचे अितर जीवन अंगच्या गुणाचा परिपोष करणारे, कर्तव्याची दिशा दाखविणारे, स्नेहमय, सामाजिक व आनंदी असे होते. जीवनातला आनंद व ध्येयवाद वाढविण्याकडे संचालकाचा विशेष कटाक्ष असे. त्यामुळे या स्वतंत्र विद्यालयात अभ्यासक्रमातला अेकांगीपणा जाणवत नसे. विद्यार्थिनींची परीक्षेची बौद्धिक तयारीही होत असे, आणि स्त्री म्हणून भावी जीवनासाठी ज्या गुणांची आवश्यकता असे, त्या गुणांचा परिपोषही साधत असे.

जेथे स्त्रिया पुरुषांबरोबर अेकाच महाविद्यालयात सहशिक्षण घेत असत तेथे त्याचा अेकेक विषयाचा अभ्यास जरी व्यवस्थित रीतीने होत असे, तरी विद्यार्थीजीवनात आवश्यक असणाऱ्या अनेक गोष्टींना त्याना मुकावे लागे. विशेषतः स्त्रीस्वभावास पोषक असे काहीच त्या शिक्षणात त्यांना मिळत नसे. त्यामुळे त्यांचे विद्यालयीन शिक्षण निव्वळ बौद्धिक व काहीसे अेकांगी असे बनत चालले होते. त्या विद्यार्थिनींच्या अंगी, विशेषतः बुद्धिमान विद्यार्थिनींच्या बाबतीत, अेकप्रकारचा बहुश्रुतपणा येअी, ज्ञानार्जन ठीक होअी, पण बहुसंख्य विद्यार्थिनींच्या दृष्टीने ते शिक्षण अपूर्ण होते कुटुंबाच्या व समाजाच्या अुपयोगी पडण्याची पात्रता अंगी यावी असा तेथे प्रयत्न नव्हता. त्याचाच परिणाम असा झाला की, सर्वसामान्य विद्यालयातून सुरू असलेला अभ्यासक्रम अेकांगी आहे ही जाणीव होअून स्त्रियासाठी स्वतंत्र विद्यापीठ असावे ही कल्पना पुढे आली. ज्या प्रांतात स्त्रियांसाठी स्वतंत्र विद्यालये नसल्यामुळे अेकूण अभ्यासक्रमाचे निव्वळ बौद्धिक स्वरूप दिसत होते, त्याच प्रांतात स्वतंत्र महिला विद्यापीठ स्थापन व्हावे यातील कार्यकारणभाव स्पष्ट दिसतो. मुली सर्वसामान्य विद्यापीठास संलग्न अशा विद्यालयातून शिक्षण घेत असता त्यांच्या व्यक्तिविकासाच्या आड कोणत्या गोष्टी येतात, स्वतःच्या सामाजिक व कौटुंबिक जबाबदाऱ्या पार पाडण्यासाठी जरूर असणारे कोणतेच संस्कार त्यांच्या मनावर होत नाहीत ह्याची जाणीव स्त्रीशिक्षणाच्या क्षेत्रात कार्य करीत असताना गुरुवर्य कर्वे यांना तीव्रतेने झाली असावी. सर्वसामान्य महाविद्यालयातून शिक्षण घेणाऱ्या स्त्रियांपैकी शेकडा अैंशी स्त्रियांना महिला विद्यापीठात मिळणारे शिक्षण अधिक अुपयुक्त व अुपकारक ठरेल, असा विश्वास त्यांना वाटत होता. प्रचलित शिक्षण ८० टक्के स्त्रियांच्या दृष्टीने निरुपयोगी होते हे अचूक निदान त्या विश्वासाच्या मुळाशी आहे. स्त्रिया बुद्धीने कमी आहेत, असे गुरुवर्य कर्वे यांचे मत केव्हाही नव्हते. त्यांनी स्पष्टच म्हटले आहे की, "स्त्रियांना हक्कांचा अगर दर्जाचा प्रश्न अुद्भवला असता मी कोणाला हार जाअीन असे वाटत नाही. स्त्रिया बुद्धीने कमी आहेत असे माझे मत बिलकूल नाही; *या विद्यापीठाच्या अितर चालकांचेही नाही.*"

तथापि ह्या बावतीत सुधारणेस वाव आहे; आणि विद्यापीठांनी मधूनमधून समालोचन करून व ह्या दृष्टीने कशाची अुणीव आहे ते ठरवून, अभ्यासक्रमात त्याप्रमाणे बदल करावा. विशेषतः गृह-शास्त्र व कला यांसारखे जे नवीन विषय माध्यमिक अभ्यासक्रमात सुरू केले आहेत, त्याच्या अध्या-पनाची सोय अुच्च शिक्षणात झाली पाहिजे. ह्या विषयांचा सखोल व शास्त्रीय अभ्यास केला तरच ते विषय शिकवण्याची शिक्षिकांची तयारी होओल.

स्त्री-पुरुषांच्या अभ्यासक्रमांत भेद सुचविताना समितीने नि.संदिग्धपणे असे नमूद केले आहे की' अभ्यासक्रमांत आजच्या सामाजिक परिस्थितीस अनुलक्षून काही विभिन्नता आली, तरी आज स्त्रीपुरुषांच्या मनोवृत्तींत व स्वभावगुणात दिसून येणारे भेद यांस फाजील महत्त्व देणे योग्य होणार नाही. ते भेद अबाधितपणे तसेच कायम राहावे, अधिक दृढ बनावे, असा प्रयत्न करणेही घातक ठरेल. वैयक्तिक व सामाजिक जीवनास जी मूल्ये आणि ज्या वृत्ती आवश्यक आहेत, त्या मनात रुजविण्याचा प्रयत्न शिक्षणातून झाला पाहिजे. स्त्री व पुरुष ह्या दोहोंमधल्या वैयक्तिक गुणाचा परिपोष झाला पाहिजे आणि वैयक्तिक भूमिकेवरूनच त्यांची कार्यक्षेत्रे ठरली पाहिजेत.

आज मद्रास, वेंकटेश्वर, बडोदे, दिल्ली, कलकत्ता, अलाहाबाद अशा अनेक विद्यापीठांनी गृहविज्ञानास विद्यापीठाच्या अभ्यासक्रमात, अितर विषयाच्या बरोबरीचे स्थान दिले आहे. त्यास विशेष ज्ञानाची आवश्यकता नाही, अुच्च शिक्षणाच्या पातळीवर तो विषय येअूच शकत नाही, हे अनक गैरसमज जनमनात होते ते आता दूर झाले आहेत. मद्रास विद्यापीठाने बी. अेस्सी. या पदवीच्या अभ्यासक्रमात हा विषय अेक अैच्छिक विषय म्हणून घालून पाहिला आणि पहिले पाअूल टाकले. त्या विषयाचा अभ्यासक्रम असा तयार केला की, अितर विषयाच्या तुलनेत हा अभ्यासक्रम बौद्धिक दृष्टचा कमी दर्जाचा वा कमी परिश्रमाचा ठरू नये. गृहविज्ञानात जीवशास्त्र व रसायनशास्त्र ह्या शास्त्रांस स्थान आहे. त्याप्रमाणेच अर्थशास्त्र, मानसशास्त्र हेही विषय त्यात अंतर्गत आहेत. या विषयांचा वरवर अभ्यास करून चालत नाही, तर त्यांतल्या मूलभूत सिद्धांताचा शास्त्रीय व प्रायोगिक पद्धतीन अभ्यास करावा लागतो. गृहविज्ञान हा विषय शिकविण्याचा तीस वर्षे अनुभव घेतलेल्या अेक मिशनरी बाअी सध्या वेकटेश्वर विद्यापीठात या विषयाच्या शिक्षणाचे सचालन करीत आहेत. त्यांनी असा आपला अनुभव सांगितला की, अलिकडे गृहविज्ञान अितर विषयाच्या तुलनेने सोपे आहे, अशी शंका न निघता अुलट अितर विषयांच्या मानाने जास्त अवघड आहे की काय, याच प्रश्नावर चर्चा होते. गृहविज्ञानाचा अभ्यासक्रम तयार करण्यात व त्या विषयाचे शिक्षण आधुनिक शास्त्रीय पद्धतीने सुरू करण्यात दक्षिणेतील विद्यापीठांनी पुढाकार घेतला आणि आता अितर भारतीय विद्यापीठांनीही तो अुपक्रम सुरू केला आहे.

विद्यापीठीय शिक्षण मातृभाषेतून देण्याचे तत्त्व मान्य झाले. स्त्रियास अुपयुक्त अशा विषयांचा समावेश सामान्य अभ्यासक्रमात झाला. विषयाची निवड करण्याची सवलत मिळाली, म्हणजे ज्या अुद्देशासाठी गुरुवर्य कर्वे यांनी स्वतंत्र महिला विद्यापीठ स्थापन केले, ते सर्वच अुद्देश सर्वसामान्य विद्यापीठांतून आज सफल होत आहेत. तेव्हा आता प्रश्न राहातो की, हे सर्व साध्य झाल्यावर स्त्रियां-साठी स्वतंत्र विद्यापीठाची आवश्यकता काय ?

महिलांसाठी स्वतंत्र विद्यापीठ : गुरुवर्य कर्वे याच्या आत्मवृत्तास जोडलेल्या चरित्रात या प्रश्नाचे असे अुत्तर दिले आहे की, "आपला देश अितका मोठा आहे की, त्यात हरतऱ्हेच्या शिक्षण-संस्थांना भरपूर वाव आहे, तेव्हा स्त्रियांकरिता स्वतत्र विद्यापीठाची जरूरी आहे काय, असा प्रश्न निर्माण होण्याचे वस्तुतः कारण नाही. आणि केवळ तात्त्विक चर्चेकरिता म्हणून कोणी हा प्रश्न

राधाकृष्णन् मंडळाने स्त्रियांच्या अुच्च शिक्षणाच्या बाबतीत पुढील शिफारशी केल्या. :—

(१) अुच्च शिक्षण घेणाऱ्या विद्यार्थिनींमध्ये पुरुषांशी स्पर्धा करण्याची, त्यांचे अंधानुकरण करण्याची वृत्ती नसावी. आपली शैक्षणिक अुद्दिष्टे कोणती याबाबत अनुभवी स्त्रीपुरुषांकडून त्यांस योग्य ते मार्गदर्शन मिळावे.

(२) आजच्या समाजरचनेत नागरिक व स्त्री या नात्याने आपले स्थान व कार्य कोणते, ह्याचे दर्शन त्यास करवून त्याना कार्यक्षम बनविण्यास अुपयुक्त अशा शिक्षणक्रमाची योजना व्हावी.

(३) गृहव्यवस्था व गृहशास्त्र हे विषय बौद्धिक दृष्ट्या कमी दर्जाचे आहेत, हा जो गैरसमज फैलावत आहे, तो दूर करण्याचे पद्धतशीर प्रयत्न व्हावेत.

राधाकृष्णन् मंडळाने गृहव्यवस्थेच्या शिक्षणास स्थापत्य, वैद्यकी, वकिली या शिक्षणक्रमाच्या बरोबरीचे स्थान दिले. या सर्व व्यवसायांचे अेक विशिष्ट शास्त्र आहे. त्यासाठी अेक विशिष्ट कार्य-पद्धती स्वीकारावी लागेल व शिक्षणाने विद्यार्थ्यांची योग्य ती तयारी करावी लागेल.

स्त्रिया आणि पुरुष ह्यांच्या अभ्यासक्रमाविषयी पद्धतशीर विवेचन राष्ट्रीय स्त्रीशिक्षणमंडळाने नेमलेल्या 'मुलामुलींच्या अभ्यासक्रमाची पृथगात्मता' (Differentiation of curricula for Boys and Girls) या विषयावरील समितीकडून करण्यात आले आहे. राधाकृष्णन् मंडळाचा अहवाल प्रसिद्ध झाल्यानंतरच्या वर्षांच्या काळात ज्या घटना घडल्या, राष्ट्रीय व सामाजिक जीवनाविषयी जो दृष्टिकोन बनला, त्याचे चित्र या समितीच्या विवेचनात व निर्णयात दिसून येअील

या समितीने स्त्री व पुरुष यांमधील नैसर्गिक भेद या विषयावर पाश्चात्य देशांत झालेल्या संशोधनाची रूपरेषा देअून अलीकडील संशोधनाचा निष्कर्ष पुढे मांडला आहे. तो असा की, स्त्री व पुरुष यांच्यात शारीरिक भेद असले, तरी त्यापासून त्यांच्याशी संबद्ध असे भेद त्यांच्यात मानसिक पातळीवरही अुद्‌भवतात, हे सिद्ध झालेले नाही. बुद्धिमत्तेत दोहोत काही फरक नाही. विवक्षित आवडी-निवडी, विचार करण्याची पद्धती, अितर स्वभावविशेष यांत काहीसा निश्चित स्वरूपाचे भेद आढळतात. परंतु ते मुलामुलींच्या मनावर झालेल्या भिन्न संस्कारांचे परिणाम असावेत. "स्त्री-पुरुषांच्या मानसिक प्रवृत्तीत दिसून येणारे भेद हे त्यांच्यातील लिंगभेदामुळे अुत्पन्न होत नसून त्यास सामाजिक परिस्थिती कारणीभूत आहे असे सध्या चालू असलेल्या शास्त्रीय अभ्यासातून निष्पन्न झाले आहे." (Present scientific studies have shown that the differenc in the phychological traits of men and women are due, not to innate sex-difference, but to social conditions.)

अभ्यासक्रमाच्या बाबतीत या समितीच्या सूचना पुढील निष्कर्षांच्या अनुरोधाने केलेल्या आहेत :—

लोकशाही तत्त्वास अनुसरून समाजवादी रचना आज देशाच्या पुढे आहे. त्या रचनेत, शिक्षणात स्त्री-पुरुष हा भेद मुख्य न मानता वैयक्तिक वैशिष्ट्यांस महत्त्व देअून शिक्षणाच्या योगे व्यक्ति-विकास साधण्याचा प्रयत्न होअील. परंतु आज अशी समाजरचना प्रस्थापित झालेली नाही. तेव्हा मध्यंतरीच्या या काळात स्त्री-पुरुषामध्ये काही मानसिक भेद आणि त्यावर आधारलेली भिन्न सामाजिक कार्यक्षेत्रे यांचे अस्तित्व गृहीत धरून त्यास अनुरूप असे अभ्यासक्रम ठरवावे लागतील.

अुच्च शिक्षणाच्या बाबतीत समितीने असे सुचविले आहे की, स्त्रियांच्या विशिष्ट गरजा भागविणारे असे अनेक विषय आजच्या विद्यापीठीय शिक्षणात अंतर्गत आहेत

स्त्रीने घरात राहूनच कुटुंबाची सेवा करावी आणि गृहस्थ असूनही पुरुषाने मात्र समाजाची सेवा करावी, ही कार्यविभागणी कुटुंबाच्या दृष्टीने जशी अिष्ट नाही, तशीच समाजाच्या दृष्टीनेही ती योग्य नाही. शिवाय अशा विषम विभागणीतून स्त्रीपुरुषांचे समाधान होणार नाही. त्यामुळे गृहजीवन व समाजजीवन या दोन्ही क्षेत्रांत अपूर्णता राहील.

राष्ट्रीय स्त्री-शिक्षण मंडळाने या प्रश्नाचा विचार आजच्या परिस्थितीच्या अनुरोधाने व सर्व बाजूंनी केलेला आहे. त्यांनी काढलेले निष्कर्ष मौलिक असून मार्गदर्शक आहेत.

" स्त्री ही सुमाता आणि सुपत्नी बनण्यासाठी तिच्या जीवनात व्यवसायाची (' करिअर ') आवश्यकता आहे. सामाजिक दृष्ट्या अुपयुक्त आणि वैयक्तिक दृष्ट्या साफल्याची भावना निर्माण करणारा असा जीवनव्यवसाय, प्रत्येक व्यक्तीच्या–ती व्यक्ती स्त्री असो वा पुरुष असो– विकासासाठी आवश्यक आहे आणि म्हणून घराच्या चार भिंतींच्या आतच स्त्रीचे कार्यक्षेत्र आहे असे मानले तर तिचा व्यक्तिविकास होणार नाही. त्यामुळे माता आणि पत्नी म्हणून सुद्धा ती पूर्णपणे कार्यक्षम होणार नाही. घराबाहेरचा अेखादा योग्य तो व्यवसाय स्वीकारल्याने तिचे विचाराचे कार्यक्षेत्र रुंदावते, तिच्या व्यक्तित्वात अेक प्रकारचा समतोलपणा येतो आणि माता आणि पत्नी ह्या भूमिकांसाठीही ती अधिक कार्यक्षम ठरते. घर व कुटुंब हीच अवधाने सांभाळणाऱ्या स्त्रीपेक्षा जी स्त्री अेखादा सामाजिक व्यवसायही साभाळते, ती अधिक दक्ष माता आणि कुशल पत्नी ठरते.

कुटुंब आणि बालसंगोपन हे स्त्रीचे आद्य कर्तव्य राहील. पण त्याबरोबरच ती अेखाद्या व्यवसायातही कार्य करून दाखवील. कौटुंबिक जबाबदाऱ्या सांभाळण्यात तिला पुरुषाचे अधिक साहाय्य मिळाल्याने ही दोन्ही कार्यक्षेत्रे तिला साभाळता येतील."

(A career which provides a socially useful and satisfying experience is essential for the proper development of every individual, man or woman; and hence a woman who is confined to the four walls of her home does not develop her personality fully. This also affects her efficiency as a mother and wife. On the other hand, the adoption of a judicious career outside the home enables her to teach a better poise through the widening of her horizons and helps her to discharge her responsibilities as a mother and wife with greater efficiency. A woman with a social career is, by and large, a better wife and mother than one who has no interest outside the home… …The home and children will have a claim upon men's attention and they will share responsibities to a limited extent[1] probably with the women. It is only in such a social order that men and women would realise themselver more fully than in the present set–up; and it is for the creation of such an order that we must now strive.[1])

1. *Differentiation and Curricula for Boys and Girls* : P. 24.

मुद्दाम घेतला, तरी अनेक अडचणींतून व संकटांतून तावून सुलाखून बाहेर पडलेले हे विद्यापीठ जो-पर्यंत काही अुपयुक्त कार्य करीत राहील तोपर्यंत त्याला मरण नाही." [१]

महिला विद्यापीठासंबंधीचे विवेचन तात्त्विक भूमिकेवरून केल्याने विद्यापीठाच्या आर्थिक अडचणी, त्यावर आलेली संकटे व गंडांतरे यांचा अुल्लेख या लेखात मुद्दाम टाळला आहे. तात्त्विक भूमिकेवरूनच वरील प्रश्नाचे अुत्तर द्यावयाचे म्हटले, तर गेल्या काही वर्षात झालेली विद्यापीठाची स्वाभाविक प्रगती लक्षात घ्यावी लागेल. ही प्रगती विद्यापीठाच्या विस्तारापेक्षा अधिक महत्त्वाची आहे. संख्येच्या दृष्टीने विद्यापीठांचा विस्तार मोठ्या प्रमाणात झालेला आहे. पूर्वी विद्यापीठाच्या पदवीधर स्त्रियांची संख्या फारतर शंभरांनी गणावी लागत असे, आज ती हजारांनी मोजावी लागत आहे. स्वतंत्र महिला विद्यापीठाची आवश्यकता पालकवर्गास व विद्यार्थिनीस पटली म्हणूनच हा विस्तार झाला, असे म्हणणे सर्वस्वी बरोबर ठरणार नाही. गेल्या पंधरा वर्षात शिक्षणाचा प्रसार फार झपाट्याने झाला आणि अस्तित्वात असलेल्या सर्वच शिक्षणसंस्थांमध्ये विद्यार्थी-विद्यार्थिनींची संख्या वाढली. शिवाय विद्यापीठाच्या अभ्यासक्रमातील काही सवलतींचाही फायदा विद्यार्थिनींना मिळाला. विद्यापीठाच्या पदव्यास सरकारी मान्यता मिळाली, विद्यापीठास कायद्याने मान्यता मिळाली, सरकारी अनुदान मिळू लागले, व अितर विद्यापीठाच्या तोडीची मान्यता मिळाली. त्यामुळे विद्यापीठास अेक प्रकारचे स्थैर्य प्राप्त झाले आणि त्याने लोकांचा विश्वास संपादन केला.

पण विस्तारापेक्षाही प्रगतीचे महत्त्वाचे अंग म्हणजे विद्यापीठास आपल्या विशिष्ट व्यक्तित्वाची ओळख पटली व आपले वैशिष्ट्य कशात आहे याची त्यास जाणीव झाली. जोपर्यंत अितरांची मान्यता मिळविण्याच्या अुद्योगात विद्यापीठ गुतले होते, तोपर्यंत त्यास आपल्या मूळ अुद्देशाची काहीशी विस्मृती पडली होती. विद्यापीठाच्या संचालकांचे सर्व प्रयत्न शिक्षणाचा दर्जा अुंचावण्याच्या कारणी लागले होते. मान्यता मिळाली, विद्यापीठाचा विस्तार सहजगत्या होअू लागला, तेव्हा साहजिकच संचालकांचे लक्ष आपल्या विशिष्ट उद्देशाकडे व कार्याकडे वळले. स्त्रियांच्या विद्यापीठात स्त्रीजीवनास अुपयुक्त असे अुच्च दर्जाचे शिक्षण मिळाले पाहिजे, विसाव्या शतकाच्या अुत्तरार्धात व स्वातंत्र्यानंतरच्या काळातील बदलत्या परिस्थितीस अनुरूप अशी शिक्षणयोजना असली पाहिजे, याची नव्याने जाणीव झाली. पूर्वी स्त्रीजीवनाचा विचार झाला होता, तो स्त्री ही गृहिणी-सुपत्नी-सुमाता हे गृहीत धरून झाला होता. बदललेल्या परिस्थितीत स्त्रियांच्या व्यावसायिक जीवनाच्या दृष्टीने आता विचार होत आहे.

स्त्री ज्याप्रमाणे गृहिणी आहे, त्याप्रमाणे पुरुष गृहस्थ आहे. कौटुंबिक जीवनात दोघांचेही स्थान आहे. समाजरूढीप्रमाणे मात्र 'गृहिणी' आणि 'गृहस्थ' ह्यांच्या जीवनांमध्ये आणि जबाबदाऱ्यांमध्ये फार मोठा भेदभाव मानण्यात येतो. 'जिचे कार्यक्षेत्र घर वा कुटुंब हे आहे अशी स्त्री' असा 'गृहिणी' या पदाचा, वाच्यार्थास जवळ असा अर्थ लावला जातो. पण 'गृहस्थ' या संज्ञेचा रूढार्थ मात्र व्युत्पत्तीस मोडून केला जातो 'सामाजिक जीवनात विशिष्ट स्थान असणारी व कार्य करणारी कुटुंबातील मुख्य व्यक्ती' अशी 'गृहस्थ' या संज्ञेची अर्थव्याप्ती मानली जाते. व्युत्पत्ती-प्रमाणे जवळजवळ समान अर्थाचे 'गृहिणी' व 'गृहस्थ' हे शब्द आहेत; पण अेकाचे कार्यक्षेत्र कुटुंबापुरते मर्यादित होते, तर दुसऱ्याच्या कार्यक्षेत्राची व्याप्ती वाढून, समाजात त्या व्यक्तीस स्वतंत्र स्थान मिळते. वास्तविक गृह किंवा कुटुंब हे गृहिणी आणि गृहस्थ या उभयतांच्या नेतृत्वाखाली सुव्यवस्थित राहावे आणि अुभयतांना जोडीने सामाजिक जबाबदाऱ्या सांभाळण्याची संधी मिळावी.

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(१) आत्मवृत्त : पृ. ५६६

अंगिकारलेली नसली, तरी त्या दृष्टीने विचार होणे आवश्यक आहे, हे येथे नमूद करावेसे वाटते.

स्त्रीजीवनाचा, विशेषत: व्यावसायिक स्त्रीजीवनाचा अभ्यास करून त्या शिक्षणाची व्यवस्था स्त्रियांच्या विद्यापीठाने केली पाहिजे. स्त्रियाचे व्यावसायिक क्षेत्र सतत वाढत आहे, याचीही दखल विद्यापीठाने घेतली पाहिजे. विद्यापीठाची दृष्टी पुरोगामी राहिली पाहिजे. बदलत्या परिस्थितीची जाणीव राखणे आवश्यक आहे. या बाबतीत अशी जाणीव राखणे, सदैव जागरुक राहाणे हे स्वतंत्र महिला विद्यापीठाचे कार्य आणि मुख्य प्रयोजन राहील. गुरुवर्य कर्वे यांच्या कार्याची केवळ स्मृती म्हणूनच नव्हे, तर त्यांच्या कार्यामागील प्रेरणा चिरंतन स्वरूपाची आहे व तिची आजच्या बदललेल्या परिस्थितीतही आवश्यकता आहे, म्हणून आजही या महिलांच्या स्वतंत्र विद्यापीठाची जरुरी आहे. महिला विद्यापीठाच्या स्थापनेचे मूळ अुद्देश शिक्षणात बहुतांशी सर्वमान्य झालेले असले, तरी त्या अुद्देशांमागे जी प्रेरणा होती, तिला जोपर्यंत स्त्रियांच्या व पुरुषांच्या कार्यक्षेत्रांत भेद आहे, तोपर्यंत मरण नाही. राष्ट्रीय स्त्रीशिक्षण मंडळाने अपेक्षिलेली व केवळ समतेच्या तत्त्वावर आधारलेली समाज–व्यवस्था जोवर अस्तित्वात आली नाही, तोवर तरी महिलांच्या स्वतंत्र विद्यापीठाचे प्रयोजन–राहील. कदाचित् अशी परिस्थिती निर्माण करण्यास या विद्यापीठाची मदत होईल.

महिला विद्यापीठ आणि अितर विद्यापीठे ह्यांच्यात संघर्ष वा स्पर्धा असण्याचे काहीच कारण नाही. अुलट महिला विद्यापीठ स्वतंत्र असले, तरी अितर विद्यापीठांच्या सहकार्यानेच त्याचे काम चालू राहील, आणि या व अन्य विद्यापीठांचे संबंध अधिकाधिक जिव्हाळ्याचे बनतील. केवळ संचालनाच्या बाबतीत आणि शासनीय स्तरावरच नव्हे, तर विद्यार्थी–जीवनातही निरामय सहकार्याचे वातावरण वाढत राहावे. वेगवेगळ्या विद्यार्थी-विद्यार्थिनींचे व पदाधिकाऱ्यांचे सतत सहकार्य असले तर प्रत्येक विद्यापीठास त्याचा फायदाच होईल.

माझ्या या बऱ्याच लांबलेल्या लेखाचा शेवट, आत्मवृत्ताच्या दुसऱ्या आवृत्तीतील ' वाचकाचा निरोप ' या प्रकरणातल्या, महर्षी कर्वे यांच्याच शब्दांत करणे अिष्ट होईल. ते म्हणतात, "राष्ट्राच्या प्रगतीचे विचार जसे पुरुषांच्या तसेच स्त्रियांच्याही अंत:करणात घोळत असले पाहिजेत. हे विचार अुत्पन्न होअून त्यांचा परिपोष होण्यास अिंग्रजीसहित अथवा अिंग्रजीविरहित माध्यमिक शिक्षण तरी पुरे मिळाले पाहिजे. त्या शिक्षणाचा प्रसार मोठ्या प्रमाणावर करण्याचे ध्येय स्त्रियांच्या विद्यापीठानी ठेविले पाहिजे. ह्या शिक्षणाचा प्रसार करणाऱ्या शाळांसाठी शिक्षिका पाहिजेत, त्याही ह्या विद्यापीठांनी चालविलेल्या कॉलेजात शिक्षण घेअून तयार झाल्या पाहिजेत. ज्या ज्या प्रांतात वेगळी सुसंस्कृत भाषा प्रचलित असेल, त्या त्या प्रत्येक प्रांतात शक्य होईल तितके लवकर अेक स्त्रियांचे वेगळे विद्यापीठ स्थापन झाले पाहिजे . . . आणखी अेक दोन तरी स्त्रियांची विद्यापीठ अितर प्रांतात चाललेली पहावी ही माझी अिच्छा आहे." महर्षींचे हे स्वप्न साकार व्हावे. हीच सदिच्छा येथे व्यक्त करणे उचित ठरेल.

महिला विद्यापीठ जून १९१६ मध्ये स्थापन झाले, तेव्हापासून ते अर्धशतकाच्या आजपर्यंतच्या कालखंडात स्त्रियाची सामाजिक परिस्थिती पुष्कळच बदलली. स्त्रियांचे कार्यक्षेत्र व्यापक बनले. १९१६ साली फारच थोड्या स्त्रिया अेखाद्या व्यवसाय वा पेशा पत्करीत असत आणि तोही मुख्यत: आर्थिक अडचणीमुळे कुटुंबास द्रव्यार्जनाची निकडीची गरज असे म्हणून. पण आज अेखादा पेशा पत्करण्याचा हाच अेक हेतू नसतो, तर आपण प्राप्त केलेले शिक्षण व आपले कर्तृत्व, याचा अधिक व्यापक क्षेत्रात अुपयोग व्हावा, त्यातून समाजाची व राष्ट्राची काही सेवा करावी, असे त्याना प्रकर्षाने जाणवते. वैयक्तिक वा कौटुंबिक दृष्टीने तेवढी निकडीची गरज नसली, तरी अेखादा पेशा पत्करून त्यात पद्धतशीरपणे व चिकाटीने काम करण्याची अिच्छा सुशिक्षित स्त्रीमध्ये असते. राष्ट्रीय स्त्रीशिक्षण मंडळाने तर असे सुचविले आहे की, पुढील तीन कल्पनास समाजाकडून मान्यता मिळविण्यासाठी प्रयत्न झाले पाहिजेत :–

(१) कौटुंबिक जबाबदाऱ्या सांभाळून प्रत्येक स्त्रीने अेखादा सामाजिक व्यवसाय स्वीकारावा.

(२) कुटुंबनियोजन आणि गृहकृत्ये सुकर करणाऱ्या साधनांचा अवलंब केल्यास स्त्रियाना ह्या दोन्ही जबाबदाऱ्या सांभाळणे शक्य होईल.

(३) स्त्रियाचे व्यवसाय-क्षेत्र अधिक व्यापक बनले पाहिजे. स्त्रियाच्या व्यवसायात 'दिनांश' (पार्ट-टाअिम) कामाची सोय होणे आवश्यक आहे. घर आणि व्यवसाय अशा दोन्ही जबाबदाऱ्या सांभाळणाऱ्या स्त्रीस कदाचित् रोज आठ तास आपल्या व्यवसायासाठी खर्च करणे शक्य होणार नाही; तेव्हा तिच्या सोअीसाठी अर्धवेळ कामाची व्यवस्था असावी.

व्यावसायिक अुद्योग हे स्त्रियाचे कार्यक्षेत्र मानले, तर त्याबाबतच्या पूर्व तयारीचे शिक्षण स्त्रियाना देण्याची सोय केली पाहिजे, हे पर्यायाने आलेच. मध्यंतरीच्या काळात महिला विद्यापीठाची प्रगती झाली, ती याच दिशेने. अुच्च शिक्षण घेतलेल्या स्त्रिया आज विशिष्ट व्यवसाय निवडून आपल्या कर्तबगारीने अधिकारपदे भूषवीत असताना दिसून येतात. हे व्यवसाय म्हणजे अध्यापन, परिचर्या (नर्सिंग) गृहसंचालन हे होत, हे जाणून महिला विद्यापीठाने मधल्या काळात या व्यवसायास लागणाऱ्या शिक्षणाची व्यवस्था केली, अितकेच नव्हे तर त्या शिक्षणाचा दर्जा वाढविण्यासाठी आटोकाट प्रयत्न केले. या तिन्ही क्षेत्रात विद्यापीठास भरघोस यश मिळाले हे शिक्षण संपादन केलेल्या स्त्रिया आपापल्या क्षेत्रात मोठ्या कार्यक्षमतेने काम करीत आहेत. त्याचा शिक्षणक्रम अत्यंत पद्धतशीरपणे पूर्ण झाल्याने व अध्ययन काळात पुढील व्यवसायासाठी सर्वच दृष्टीनी तयारी झाल्याने त्या आपल्या व्यावसायिक जबाबदाऱ्या कर्तबगारीने सांभाळताना दिसून येतात.

स्त्रिया आपल्या जीवनात जे व्यवसाय स्वीकारतात व ज्या व्यवसायक्षेत्रांत भरीव कार्य करण्याची स्त्रियाना संधी आहे, त्यासाठी लागणारे अुच्च शिक्षण पुरविणे हे महिला विद्यापीठाचे अेक मुख्य प्रयोजन ठरले आहे. सर्वसामान्य व्यक्तिविकास साधणारे आणि माता व पत्नी ह्या भूमिका पार पाडण्यासाठी त्याची पूर्वतयारी करून देणारे शिक्षण यांना देणे हे या विद्यापीठाचे ध्येय राहीलच. पण त्याबरोबर व्यावसायिक जीवनासाठी त्याना कार्यक्षम बनविणाऱ्या शिक्षणासही या विद्यापीठाच्या अभ्यासक्रमात महत्त्वाचे स्थान असेल. अन्य विद्यापीठाकडूनही हे शक्य होअिलच, पण महिलाचे स्वतंत्र विद्यापीठ या बाबतीत अधिक जागरूक राहील. सामान्य व व्यावसायिक शिक्षण कमी पडते की काय, पडत असल्यास त्यात कोणत्या सुधारणा आवश्यक आहेत, याचा विचार व त्यास लागणारे संशोधन हे महिला विद्यापीठाकडूनच अधिक कसोशीने होईल.

स्त्रियाचे आणखी अेक कार्यक्षेत्र म्हणजे समाजकल्याण व सामाजिक कार्य. आज स्त्रिया विविध स्वयंसेवी संस्थांच्या मंडळात भाग घेत आहेत. या बाबतीत महिला विद्यापीठाने अद्याप काही योजना

the exclusion of the concept of usefulness of education. The American educationists threw new light on the values of higher education and related education with the concept of service to man.

In India, the University Education Commission that met under the chairmanship of Dr. S. Radhakrishnan after the Independence of India, struck a new note in Indian educational thought. They viewed education in the context of national development and professional requirements.

From these developments and views, it becomes clear that a University could no longer remain content with imparting mere knowledge. This made way for the view that a University must not ignore the practical side of life, that it must provide for the requirements of nation-building and of the profession. No longer could ' liberal education ' and ' vocational education ' be pursued or even conceived separately. Research, of course, must remain a cherished activity of every University. The Radhakrishnan Commission expressed itself aptly, " If knowledge is power, all education is both pure and professional ". The Commission paid attention to the national needs as had become imperative after the Independence of India.

Turning again to women's education, the Indian Women's University kept before itself all these ideals. Women's University-education in India had made a beginning with the first women graduates in 1883. The number of women seeking University-education increased. Separate colleges for women were started in many provinces, yet a Women's University was a remote possibility even in the first decade of the twentieth century.

The Indian Women's University, established in 1916, pursued its objectives steadily, feeling confident that its graduates would be better fitted to carry out their social and personal responsibilities than the graduates of other Universities. The Radhakrishnan Commission had made it clear that there is a need of a different course for women, since men and women fulfil different obligations and functions in life. Home Science and Domestic Science were specially suited for women. This University had included them much earlier in its courses of studies. The Universities of Madras, Baroda, Delhi and Venkateshwara have since included Home Science as one of the subjects, placing it on par with the other subjects. Home Science now includes the basic sciences of like Biology and Chemistry.

Most of the Universities in India now have accepted the objectives and principles that were set out, when the Women's University was founded in 1916. The regional languages are on their way to being accepted as the media of education; considerable option is allowed in the choice of the subjects; and higher education is adjusted to the needs of social and national life. The question now is whether in view of this, a separate

Summary

HIGHER EDUCATION FOR WOMEN

The Role of Women's University

SULABHA PANANDIKAR

Maharshi Karve was a pioneer in the field of women's education in Maharashtra. By his supreme efforts he gave to many women an education that enabled them to be independent and to serve society. It was in 1915 that he put forward the scheme of founding a women's university, inspired by a pamphlet on Japan's University for Women, that came his way.

The question before Maharshi Karve was to decide the type of higher education that would be suitable for women in Indian society. With his progressive thinking, he was able to see the exact needs of women as individuals and as members of society. He wanted to make women feel confident of themselves, and above all, to give them a sense of self-respect. Recognising that a woman's chief role was that of a wife and a mother, he also thought in terms of careers for women and of their duties as citizens and members of society. He saw his way clear to founding a Women's University, as he felt that only a separate women's University could give to women the education that would make them capable citizens with a developed personality. He decided after careful deliberation that the medium of instruction in this University should be the mother-tongue and subjects such as Mathematics should be optional. At that time the objectives of the University came under fire from a section of thinkers, who were entirely in favour of women's education. They apprehended that in this University, standards of education would be lowered for women. Maharshi Karve did not, by any means, consider women to be less intelligent than men, but he aimed steadily at imparting education that would be useful to women.

The question whether higher education should be useful education was a controversial question, then. It was agreed on all hands that higher education should be liberal education, that it should make men and women capable of thinking for themselves on problems which confront them, and at the same time, widen their mental horizon. The point at issue was whether knowledge should be acquired for its own sake or for the sake of its utility in life. In Europe, during the course of years, ideas of higher education underwent a great change, as the experience of European Universities led the thinkers to give a second thought to the exclusiveness of academic education. Education in England and Europe had become too weighted with academic pursuits to

काही शैक्षणिक समस्या

हे. वि. इनामदार

ज्ञानाचा महिमा आजवर अनेक विचारवंतांनी विविध परीनी विशद केला आहे. 'ज्ञान हेच अमृत आहे', 'ज्ञानासारखी पवित्र वस्तू या जगामध्ये दुसरी कोणतीही नाही', 'ज्ञान ही शक्ती आहे' अशा अर्थाची अनेक सुभाषिते सर्वश्रुत आहेत. "—परि अेक अेक जो नवा शब्द तू शिकसी— शक्ति तयाची अुलथिल सर्व जगासी!" या शब्दांत केशवसुतांनी ज्ञानाचे सामर्थ्य वर्णिले आहे.

"जैसी अमृताची चवी निवडिजे। तरी अमृताचिसारिखी म्हणिजे। तैसे ज्ञान हे अुपमिजे। ज्ञानेंसीचि ॥" अमृताची चव कशासारखी आहे, हे निवडू जाता ती अमृतासारखीच आहे, असे ज्याप्रमाणे म्हणावे लागते, त्याप्रमाणेच ज्ञानाला ज्ञानाचीच अुपमा द्यावी लागेल, अशा शब्दांत ज्ञानाचे अनन्यसाधारणत्व ज्ञानेश्वरांनी सांगितले आहे.

शैक्षणिक जागृतीचे नवदर्शन—आत्मज्ञानाप्रमाणे प्रपंचज्ञानाचेही महत्त्व ओळखून श्रीकृष्णांनी "तरि ज्ञान सांगेन सहज। विज्ञानेंसी।" असे अर्जुनास म्हटले आहे. अिहजीवनाच्या समुत्कर्षासाठी आधिभौतिक सुधारणांचा अवलंब केला पाहिजे, ही गोष्ट आता तरी वादविषय राहिलेली नाही. विजेची पूजाअर्चा करून ती प्रसन्न होत नाही, तर त्यासाठी विद्युत्-शास्त्र शिकावे लागते, हे आज सामान्य माणसालाही मनोमन पटले आहे. शिक्षण हे मानवी जीवनाचे अुन्नयन करण्याचे प्रभावी साधन आहे, हे आता सर्वांच्याच ध्यानात आले आहे. त्या दृष्टीने शिक्षणाच्या विविधांगी योजना आपल्या देशात राबविल्या जात आहेत. स्वातंत्र्यपूर्व काळापेक्षा शिक्षणावरील आजचा खर्च दस-पटीने वाढला आहे. प्रौढांसाठी साक्षरतावर्ग, शिक्षण-शिबिरे, प्रशिक्षण कृतिसत्रे, शैक्षणिक चर्चासत्रे, निःशुल्क शिक्षणयोजना अित्यादी अनेकविध मार्गांनी ज्ञानाची कवाडे अुघडली जात आहेत. शिक्षण-विस्ताराचा हा कार्यक्रम पूर्वीप्रमाणे विशिष्ट वर्गापुरता मर्यादित न राहता, किंवा नागरी जीवनातच तो न घोटाळता, खेडोपाडी व समाजाच्या सर्व स्तरांतून ज्ञानदानाचे हे कार्य अुत्साहाने चालू आहे. पूर्वी खेड्यातल्या विद्यार्थ्यांना प्रतिकूल परिस्थितीमुळे अुच्च शिक्षणासाठी शहरातून जाअून राहता येत नव्हते व त्यामुळे त्यांची मोठीच कुचंबणा होत होती. ग्रामीण विद्यार्थ्यांमध्ये अुद्भवलेले हे स्थाणुत्व ध्यानात घेअून, महंमदानेच पर्वताकडे जावे त्याप्रमाणे महाविद्यालये खेड्यात गेली आहेत. त्यामुळे शिक्षणाचे झरे आणि झिरपे समाजाच्या मुरमाड माळावरही पाझरू लागले आहेत. अशा रीतीने

Women's University has any justification. It may be said that as long as this University is performing a socially useful service, it needs no other justification. That the University has steadily enlarged its activities and has attracted students in increasing numbers is a proof of its popularity and its usefulness. In the context of changing social needs, this University has kept before itself the ideal of making women feel their place in society. It is accepted nowadays that women too have to be prepared for careers befitting their position in society apart from being good wives and mothers; and this double obligation is being fulfilled by this University. The scope of women's education has increased and also changed since the first days of the University; the University is alive to the social, national and individual needs of women in modern society. It is giving importance to courses such as Home Science, Education and Nursing which lead to professions which women are entering in large numbers. The courses provide sound liberal education, in addition to being oriented to suit the professional careers that women generally follow. Social work is becoming a profession and needs women who have specially been educated in its different branches. This is a subject that the Women's University will do well to introduce. The same may be said about Librarianship relating to school liabraries and libraries for children and Journalism.

A separate University for women can look to these needs of women more effectively. It will be keenly alive to the avenues already open to women and will always plan to prepare women for new opportunities, opening new avenues to its graduates, without forfeiting its function to give good liberal education.

हीच अप्रयोजकता पुढेही आढळते. अेक अिंग्रजी हा विषय सोडला, तर माध्यमिक शाळांतील सर्व विषय मातृभाषेतून अभ्यासावे लागतात. पण पुढे 'पदवीपूर्व विज्ञान' या वर्गापासून मात्र ते सारे विषय अिंग्रजीतूनच अभ्यासावे लागतात. शालान्त परीक्षेपर्यंत त्याचा सराव नसल्यामुळे प्रथम भाषेचे आकलन व नंतर विषयाचे आकलन असा दुहेरी ताण पडून हुषार विद्यार्थ्यांचाही महाविद्यालयीन जीवनात न्यूनगंड वाढतच जातो.

मागे ताराचंद समितीने व मुदलियार आयोगाने माध्यमिक शाळा विविधांगी (multi-purpose) असाव्यात व माध्यमिक शिक्षणाचा राष्ट्रीय पातळीवर विचार करावा, अशा स्वरूपाच्या शिफारशी केल्या होत्या. पण त्या शिफारशी फारशा कार्यवाहीत आल्या नाहीत. आता माध्यमिक शिक्षणाचा अभ्यासक्रम व त्याची कालमर्यादा यांत अेकसूत्रीपणा यावा, या हेतूने 'महाराष्ट्र राज्य माध्यमिक शिक्षण मंडळ' स्थापन झाले असून त्याची विभागीय कार्यालये पुणे, नागपूर व औरंगाबाद येथे काम करीत आहेत. पण हे मंडळही माध्यमिक शिक्षणाचे मूलभूत स्वरूप व अुद्दिष्ट यांचा विचार करण्यापेक्षा केवळ परीक्षामंडळच होअू घातले आहे.

माध्यमिक शिक्षणाकडून महाविद्यालयीन शिक्षणाकडे वळले, म्हणजे तेथेही दोन गोष्टी प्रामुख्याने खटकतात: माध्यमाचा घोळ आणि सदोष अध्यापनपद्धती. यांपैकी माध्यमाचा प्रश्न खरे म्हणजे व्यावहारिक भूमिकेवरूनच सोडविला पाहिजे. त्याप्रमाणे तो प्रश्न ललित कला (Fine Arts), भाषा व साहित्य (Language and Literature) आणि सामाजिक शास्त्रे (Social Sciences) यांच्या अध्यापनापुरता बव्हंशी सुटला असून या विषयांचे अध्यापन मातृभाषेतून होण्याची शक्यता निर्माण झाली आहे आणि त्या विषयांवर प्रादेशिक भाषांतून लिहिलेली विपुल ग्रंथसंपदा अुपलब्ध होअू लागली आहे. खरी अडचण राहिली आहे ती भौतिक शास्त्रे (Physical Sciences) शिकविण्यासंबंधीची. या विषयांचे अनेक प्राध्यापक, आपणांस मातृभाषेतून शिकविता येत नाही, असे दुरभिमानाने सांगताना आढळतात. तसे पाहिले तर त्यांपैकी कित्येकांना धड अिंग्रजीतूनही शिकविता येत नसते. पण अिंग्रजीची ही मानसिक गुलामगिरी योग्य नव्हे. वाघिणीचे दूध पिणाऱ्या लोकांनी ही न्यूनगंडाची शेळपट वृत्ती टाकून दिली पाहिजे. अुदा० आधिभौतिक शास्त्रांत जपानने केलेली प्रगती सर्वश्रुत आहे. पण जपानमधील विद्वन्मान्य प्राध्यापक आपले शास्त्रीय संशोधन जपानी भाषेतील नियतकालिकांतून प्रसिद्ध करण्यात भूषण मानतात. आपल्याकडेही विज्ञानाच्या क्षेत्रात मातृभाषेच्या अभिमानाचे चित्र दिसले पाहिजे. त्यासाठी भौतिक शास्त्रांतील श्रेष्ठ परभाषीय ग्रंथांच्या भाषांतराचा भव्य कार्यक्रम (Grand Translation Programme) हाती घेतला पाहिजे.

माध्यमाच्या या प्रश्नाप्रमाणेच महाविद्यालयीन अध्यापनात खटकणारी दुसरी समस्या म्हणजे आपली अध्यापनपद्धती. सध्याच्या व्यवस्थेत विद्यार्थ्यांच्या स्वशिक्षणाला (Self-education) मुळीच वाव अुरलेला नाही; त्याच्या वैयक्तिक परिश्रमशीलतेला त्यात संधी राहिलेली नाही. 'जो सर्वांत कमी शिकवितो तो अुत्तम शिक्षक' या व्याख्येतील मर्म आपण विसरलो आहोत. विद्यार्थ्यांस विषय देअून त्यासाठी त्याला सद्ग्रंथ सुचविणे, त्यावर स्वत: लिहावयास त्याला प्रवृत्त करणे आणि त्याद्वारा स्वत: चिंतन करून आपल्या मनाची मशागत करण्याची त्याला सवय लावणे हे अुत्तम शिक्षणक्षेत्रात अत्यावश्यक मानले पाहिजे. पण आजचा महाविद्यालयीन विद्यार्थी वर्गात प्राध्यापकांनी सोडलेली व्याख्याने टिपणे (किंवा [illegible]!) अैकण्याचे काम करीत असतो. गाण्याच्या मैफलीत जावे किंवा हरदासाच्या कीर्तनास रहावे, तसे वर्गात सादर चित्ताने तो श्रवणभक्ती सेवीत बसलेला असतो. "आज [illegible]

स्वातंत्र्योत्तर काळात भारतात शिक्षणविषयक निःशब्द क्रांतीचे (Silent Revolution) आशादायी चित्र दिसू लागले आहे.

थोडे सिंहावलोकन– शैक्षणिक प्रगतीच्या या प्रवासात घटकाभर थांबून मागे वळून पाहिले, तर पुढील वाटचालीस ते सहायक होओील. आपली आजची शिक्षणपद्धती आणि शिक्षणव्यवस्था यांत काही खटकते आहे, शिक्षणाच्या या भव्य कार्यक्रमाची अपेक्षित अशी फलश्रुती होत नाही, हे जाणकाराना जाणवते. अशा परिस्थितीत आपल्या शिक्षण योजनेची अंगोपांगे तपासून पाहून त्यांतच मूलभूत अशा काही अुणीवा राहिल्या आहेत काय, याचा विचार करणे अगत्याचे ठरेल.

समन्वयाचा अभाव– पूर्वप्राथमिक, प्राथमिक, माध्यमिक, महाविद्यालयीन आणि विद्यापीठीय अशा पाच प्रमुख स्तरातून आजचे शिक्षण दिले जाते. या विविध स्तराचा परस्पर-संबंध येओील आणि त्यांत सुसंवाद व समन्वय असेल, अशी कोणतीही योजना आपल्यापुढे नाही. पूर्वप्राथमिक शिक्षणाविषयीची आपली अनास्था गर्हणीय आहे. पूर्व प्राथमिक अध्यापनाचे प्रशिक्षण घेण्याची सोय अुपलब्ध आहे; पण ते घेतलेच पाहिजे अशी निकड किंवा अट मात्र या क्षेत्रात नाही. कोणाही गरजू किंवा सुखवस्तू महिलेने अुठावे आणि खेड्यातल्या अेखाद्या देवळाच्या प्राकारात किंवा शहरातल्या आपल्या बंगल्याच्या व्हरांड्यात दोन जाजमे किंवा बाके टाकून 'शिशुसदन' काढावे, असे मुक्तद्वार या स्तरातील शिक्षणास मिळालेले आहे. वडील बाहेर कामाला गेलेले असतात आणि आओीला दुपारच्या वामकुक्षीसाठी निवांतपण हवे असते. असा वेळी, त्यात मुलांचा विक्षेप नको म्हणून मुले 'राखोळीला घालण्याची' सोओीस्कर जागा म्हणजे ही शिशुमंदिरे, अेवढीच अनेकांची पूर्वप्राथमिक शिक्षणाविषयीची समजूत असते. या शाळा चालविण्यासाठी शासकीय अनुज्ञेची आवश्यकता नसते, ज्या थोड्याफार शाळा ध्येयवादाने चालविल्या जातात, त्याना अनुदानाची सोय नसते व त्याच्या परीक्षांना सरकारी मान्यताही नसते. पूर्वप्राथमिक शिक्षणाची ही अशी वाऱ्यावरची वरात आहे !

प्राथमिक शिक्षणाचीही अशीच करुण कथा आहे. महात्मा गांधी, डॉ. झकीर हुसेन अित्यादी विचारवंतानी बुनियादी शिक्षा, जीवनशिक्षण, मूलोद्योग वगैरे विचारधाराचे सिंचन या क्षेत्रात करून पाहिले. पण त्याचा अिष्ट असा परिणाम दिसून आला नाही. अुलट शेती, सूतकताओी, धंदेशिक्षण अित्यादी मूलोद्योगावर मध्यंतरी अतिरिक्त भर दिल्यामुळे मूलभूत विद्याकडे (The three R's) दुर्लक्षच झाले, असेही ध्यानात आले. मराठी शाळांची साप्रतची दुर्दशा शोचनीयच आहे. शहरांतून काही खाजगी संस्थानी चालविलेल्या प्राथमिक शाळाचा अपवाद वगळल्यास बहुसंख्य शाळाना सोओीस्कर व सुरक्षित अिमारतीही नाहीत. खेड्यांतल्या शाळा मारुतीची, भैरोबाची किंवा शंकराची देवळे, धर्मशाळा, जुने पडके वाडे, अशा अनेक ठिकाणी वर्गशः विखुरलेल्या असतात. याही जागा जेथे पुरेशा अुपलब्ध होत नाहीत, तेथे अेकेका देवळात अेकाच वेळी तीन-तीन, चार-चार वर्ग भरतात. त्याना शिक्षकाची तर सदैव वाण असते ग्रंथालये पुस्तकाविना ओस पडलेली, वर्ग अुखणलेले, फळ्याने रंग अुडालेले आणि अपुऱ्या व सदोष आहारामुळे मुलाचे चेहेरे ओढलेले असे केविलवाणे चित्र या शाळांतून पाहावे लागते. या क्षेत्रात विशेष खटकणारी बाब म्हणजे सातवीचा निकाल. अनुत्तीर्ण विद्यार्थ्यांही 'आठवीत बसण्यास पात्र' असल्याचे शालाप्रमुखाचे शिफारसपत्र घेअून प्रशालेत लाभ सरतो त्यामुळे सातव्या अियत्तेच्या परीक्षेत सर्वप्रथम आलेला विद्यार्थी व त्या परीक्षेत ठार नापास झालेला विद्यार्थी असे दोघेही आठव्या अियत्तेत अेका बाकावर बसून अेकत्र धडे घेअू लागतात. अशी ही अजब किमया आहे ! 'वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे।' हे [illegible] खरे असले, तरी 'प्राज्ञ' व 'जड' छात्रांची ही जोडी मुद्दाम अेकाच दावणीला बांधण्याची [illegible] सर्वस्वी असमर्थनीय आहे.

शाळांची स्थापना, तालुकानिहाय वाढती महाविद्यालये, विविध संशोधनकेंद्रे. . . .अशा अंगोपांगांनी शिक्षण वाढत आहे. सध्याच्या धान्योत्पादनाप्रमाणेच अधिक 'ज्ञान पिकविण्याची' मोहीम सर्वत्र चालू आहे. हे चित्र चित्ताकर्षक असले, तरी या विस्तारयोजनावरोबरच ज्ञानाची खोली कमी होत आहे, अशीही हाकाटी अैकू येत आहे पदवीप्राप्तीपर्यंत पंधरा वर्षे अध्ययन करूनही विद्यार्थ्यांना स्वतःच्या अभ्यासकक्षेतील अेखाद्या विषयावद्दल निश्चित मत आत्मविश्वासाने मांडता येत नाही. विद्यार्थ्यांच्या 'शैक्षणिक व्यक्तिमत्त्वा'चा ठसा समाजमनावर अुमटला पाहिजे. पण आज दुर्दैवाने तसे दिसून येत नाही. तप-सव्वातप अध्ययन करूनही, 'काहीच वेचिले नाही; शेवटी हात झाडिले !' ही समर्थोक्ती त्याला अनुभवावी लागते संक्रमणकालात असे होणे थोडेफार अटळ होते. पण आता ती अवस्था संपत आली आहे. आपला शैक्षणिक कार्यक्रम स्थिरपद होअू लागला आहे. 'सर्व विषयांचे प्रारंभिक ज्ञान आणि अेका विषयाचे सर्व ज्ञान' ही विद्वत्तेची व्याख्या मान्य केली, तर आजचा विद्यार्थी अेखाद्या विषयात विशेष नैपुण्य संपादन करील आणि अन्य विविध विषयांची त्यास निदान तोंडओळख झालेली असेल, अशी योजना शिक्षणपद्धतीत केली पाहिजे

श्रद्धास्थानांना धक्के– 'तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।' ज्ञान प्राप्तीसाठी प्रणिपात, परिश्रम व सेवा यांची आवश्यकता आहे; 'श्रद्धावान् लभते ज्ञानम् ।' सश्रद्ध साधकाला ज्ञानलाभ होतो, ही वचने सर्वश्रुत आहेत. ज्ञानेच्छू विद्यार्थ्याची भूमिका विनम्र असावी, असे त्यांत अभिप्रेत आहे. पण आज या वृत्तीचा अभावच आढळतो. अितराविषयी वेफिकिरी, कर्तव्य डावलून केवळ हक्कासाठी ओरड व नीतिमूल्यांची हेळसांड असेच दृश्य पाहायला मिळते.

आजच्या विद्यार्थ्याला पालकांविषयी प्रेम नाही, अध्यापकाबद्दल आदर नाही, समाजावद्दल बंधुभाव नाही, सरकारवर त्याचा विश्वास नाही आणि स्वतःविषयीही त्याला आत्मविश्वास नाही. 'नेति नेति' हेच त्याच्या जीवनाचे पालुपद झाले आहे. विद्यार्थ्यातील बेशिस्त, दंगे व मारामाऱ्या ही या श्रद्धाशून्यतेचीच फलिते आहेत !

आजची शिक्षणपद्धती खरा व्यक्तिविकास करू शकत नाही. सकुचित व्यक्तिवादाचे पोषण मात्र या शिक्षणाने होत आहे. व्यक्तीच्या कल्याणाचा विशिष्ट मर्यादेपर्यंत विचार करायलाच हवा. पण समाजनिरपेक्ष व्यक्तिविचार हा स्वतंत्र राष्ट्रास मोठा धोका आहे. आजच्या शिक्षणयंत्रणेतून वाहेर पडणारा विद्यार्थी केवळ स्वतःच्या हक्कांचा जप करतो आणि आपल्या सामाजिक कर्तव्याकडे तो सोअीस्करपणे डोळेझाक करतो. शिक्षणातून जर नागरिकत्वाची जाणीव अुत्पन्न झाली नाही, तर ते शिक्षण व्यर्थच म्हटले पाहिजे दुर्दैवाने ही जाणीव वाढविण्यास प्रचलित शिक्षणव्यवस्था असमर्थ ठरली आहे. काळाबाजार, लाचलुचपत, भ्रष्टाचार अित्यादी सामाजिक दुर्गुणांचे अुदंड तण जिकडेतिकडे माजले आहे सुशिक्षित व्यक्तींच्याच सार्वजनिक व्यवहारांतून या गैरप्रकारांचे प्रमाण सर्वाधिक आहे. सुशिक्षित व्यक्ती सुसंस्कृत असेलच, अशी खात्री देता येत नाही. 'विद्यापीठ हे संस्कृतीचे नंदादीप असावे' अशी अपेक्षा डॉ. सर्वपल्ली राधाकृष्णन् यांनी व्यक्त केली आहे. पण अजून तरी ती अपेक्षा सफल झाली नाही.

शिक्षणाने लोककल्याणाचा विश्वधर्म जोपासला पाहिजे. भारतात स्वराज्य येअून दीड तप होअून गेले; पण समाजाच्या सर्वस्पर्शी सुधारणेच्या अभावी सुराज्य अजून दूर राहिले आहे. आजच्या धर्मातीत राज्यात विशिष्ट धर्मतत्त्वांची शिकवण देणे शक्य नसले, तरी अहिंसा, सत्य, अस्तेय अित्यादी सद्गुणांचे संवर्धन करण्याची योजना शिक्षणक्रमातून अंगीकारणे अगत्याचे आहे. किंबहुना नीतिमूल्यांची जपणूक ही शिक्षणाने अेक महत्त्वाची निष्ठा मानली पाहिजे.

लागला होता." किंवा, "काल देवळात चिलयाचे आख्यान कसे झक्क रंगले!" असे श्रोत्याने म्हणावे, त्याप्रमाणे, "आज सराचा तास छान झाला!" असे प्रशस्तिपत्र देअून विद्यार्थी मोकळा होतो. विद्यार्थ्यांच्या स्वाध्यायापेक्षा प्राध्यापकाच्या व्याख्यानास अधिक महत्त्व दिल्यामुळे प्राध्यापक तेवढे अधिक विद्वान होत जातात आणि विद्यार्थी मात्र जागच्या जागीच राहतात. वर्षभर सातत्याने अभ्यास न करता परीक्षेच्या आधी पाठ्य पुस्तकाचे धावते वाचन आणि मार्गदर्शिकाचे भरपूर पठन करून तो परीक्षेत पुरेसे यश मिळवू शकतो. त्यामुळेच आजचा महाविद्यालयीन 'विद्यार्थी' केवळ 'परीक्षार्थी' झाला आहे. त्याला पदवी मिळते, पण ज्ञानदृष्टी मात्र लाभत नाही. त्यामुळे पदव्युत्तर अध्ययन किंवा व्यवसायशोधन करताना त्याची दारुण निराशा होते.

विद्यापीठीय वातावरणात गेलेला विद्यार्थी जेव्हा संशोधनाच्या क्षेत्रात अुतरतो, तेव्हा तेथेही, पदव्युत्तर अध्ययनात संशोधनाचा ओनामाही माहीत नसल्याने त्याची प्राथमिक शक्ती व अुमेद अनेक प्रयोग करून व अंदाज बांधून संशोधनाच्या विषयाचे स्वरूप व व्याप्ती ठरविण्यातच खर्च होते. हे संशोधनदेखील अनेकदा ठोकळेबाज स्वरूपाचे असते.

या पाचही स्तरातील शिक्षणपद्धतीचे नियोजन करणारी मध्यवर्ती समिती म्हणून 'शिक्षण आयोगा'चा निर्देश करता येअील. डॉ. कोठारींच्या मार्गदर्शनाखाली काम करून या आयोगाने प्रसिद्ध केलेला अहवाल सर्वंकष आहे. पण तो सत्वर कार्यवाहीत येण्याची आज तरी शक्यता दिसत नाही.

शिक्षणाचा पुस्तकी नगा– ठरीव अभ्यासक्रम, पाठांतराची पोपटपंची व धोपट परीक्षापद्धती यांमुळे आजचे शिक्षण अेकारल्यासारखे झाले आहे. ते जीवनस्पर्शी होण्याअैवजी विद्यार्थ्याला ते त्याच्या जीवनकलहापासून दूर नेते, आणि अवास्तव कल्पनांच्या हस्तिदंती मनोऱ्यात नेअून ठेवते. ग्रंथगत ज्ञान व लोकव्यवहार यातील दरी त्यामुळे रुंदावत जाते. या ठरीव चाकोरीतल्या ज्ञानाची जीवनानुभूतीशी फारकत होते. खरे म्हणजे विद्यार्थ्यांचे वय, कुवत, कल व कर्तृत्व यांवर त्याला द्यावयाच्या शिक्षणाचे स्वरूप ठरविले पाहिजे. त्या दृष्टीने आजच्या शिक्षणाचे किमान तीन स्वतंत्र विभाग पाडले पाहिजेत. अध्यापन व संशोधन करणाऱ्यासाठी विद्यापीठीय शिक्षण, कारखाने व अुद्योगधंदे यातून काम करणाऱ्यासाठी तांत्रिक शिक्षण आणि लेखनिक, टंकलेखक, लघुलेखक, हिशेब तपासनीस व तत्सम कामे करणाऱ्यासाठी कार्यालयीन शिक्षण अशी अभ्यासक्रमांची विभागणी करून त्या त्या क्षेत्रात विद्यार्थ्यांना योग्य ते मार्गदर्शन मिळाले पाहिजे. यामुळे आजकाल पदवीचे जे अवास्तव खूळ (Degree mania) माजले आहे, ते कमी होअील. तसेच शिक्षण हे अधिक समाजोन्मुख होअील. सध्याच्या शिक्षणपद्धतीत ज्ञानाचे सामाजिक अुपयोजन (Social application) नसल्यामुळे शिक्षण संपल्यावर व्यवहाराच्या आखाड्यात अुतरणाऱ्या व्यक्तीला वचनेच्या वाळवंटात सोडल्यासारखे होते. कायद्याची पदवी घेअून न्यायालयात अुभ्या राहणाऱ्या पोरसवदा वकीलास साधी 'पुरसिस' लिहून घेण्यासाठीही कारकुनाकडे धाव घ्यावी लागते. शिक्षणाप्रीत्यर्थ होणारा खर्च ही दीर्घ मुदतीची राष्ट्रीय गुंतवणूक (Long term national investment) आहे, हे ध्यानात घेअून व विशिष्ट कालखंडातील राष्ट्रीय विकास-योजनांच्या गरजा हेरून विविधांगी शिक्षणसंस्थांचे पोषण झाले पाहिजे. जगात आज जे शास्त्रीय परिवर्तन घडून येत आहे, त्याच्याशी शिक्षणाची सांगड घातली, तरच ते जीवनोपयोगी होअील.

अुथळ पाण्याचा खळखळाट – स्वातंत्र्योत्तर काळात शिक्षणक्षेत्रात झालेल्या शिक्षणवृद्धीच्या मानाने विद्यार्थ्यांना सूचना वाढविण्याचे प्रयत्न झाले नाहीत. साक्षरता प्रचाराचे वर्ग, सक्तीचे प्राथमिक शिक्षण, लघुअुद्योगशिक्षण, सहकार विद्यालये, ग्रंथपालन वर्ग, समाजशिक्षण, खेडोपाडी

मध्ये शिक्षण हे अतिशय प्रभावी असे साधन आहे. ते साधनांचे साधन आहे. शिक्षणाचा सर्वार्थाने अुपयोग होण्याच्या दृष्टीने त्याचे नियोजन करून व दीर्घकालीन असा शैक्षणिक कार्यक्रम दूरदृष्टीने आखून तो काटेकोरपणे व निष्ठेने पार पाडला पाहिजे. कारण, 'ज्ञानमेवामृतम्।' ज्ञान हेच पृथ्वीतलावरचे खरे अमृत आहे.

Summary

Some Problems of Education

H. V. Inamdar

Man is now persuaded to believe that knowledge is power and that knowledge is the noblest possession of life. There is much difference between the pattern of education in India obtainable before Independence and that after Independence. The whole country has come under extensive schemes of education, making it possible for students in inaccessible parts and the interior regions to receive education.

We may cast a look over the past that we may progress well in future. The first thing that strikes us is that there is no co-ordination among the different stages of education. Elementary education and secondary education in rural areas suffers from a variety of reasons—lack of accommodation, dearth of competent teachers, etc. For a student to proceed to Pre-University and University courses, knowledge of English is essential, though till his school-leaving examination, it is a voluntary subject. A student is at a disadvantage because of the medium of instruction and his inability to understand the language and to express in English. It was suggested that 'multi-purpose' schools should be started. Different examination boards have appeared, but their work seems to be restricted to conducting examinations only.

At the University level, the regional languages are replacing English as a medium of instruction. However, the teaching of Physical Sciences still continues to be in English. We stand in urgent need of producing books in regional languages.

The method of education too needs to be examined. There is less emphasis on self-education; and there is a complete lack of sense of responsibility on the part of students. Education seems to justify itself by examination results alone. Students lack incentives and there is little research ability to be noticed among them. The present situation might demand a solution in the form of separate education like University Education, Technical Education and Commercial Courses. This would increase the competency of a person in his profession. It is agreed that there are many

राजकारणाची सावट— शिक्षणाला निर्भर स्वातंत्र्याचे वारे सर्वार्थाने मानवते. सर्व थरांतील शिक्षण हे स्वायत्त असले पाहिजे. पण ही स्थिती दुर्दैवाने पालटत चालली आहे. सरस्वती पराधीन होत आहे. परमेश्वराप्रमाणे राजकारणही ज्ञानविश्वाला व्यापून दशांगुळे शिल्लक राहिले आहे. खेडोपाडी मिळणारे प्राथमिक शिक्षण तालुका पंचायतीच्या तावडीत सापडले आहे. प्राथमिक शिक्षकाच्या नेमणुका, बदल्या, बढत्या, तसेच शाळांचा तपासणीची व अनुदानाची कामे यांच्या 'पंचायती' हे पंचायत राज्य करते. आपल्या मतलबी राजकारणातील युक्तायुक्त अुद्दिष्टाच्या पूर्तीसाठी तालुका पंचायतीचे सभासद प्राथमिक शाळांतील विद्यार्थी व शिक्षक याना हवे तसे वेठीस धरतात. त्यामुळे प्राथमिक शिक्षणाची दयनीय दशा झाली आहे. तीच गोष्ट प्रशाला व महाविद्यालये यांची. ही विद्यामंदिरे म्हणजे राजकारणधुरंधरांची शक्तिकेंद्रे बनली आहेत. शिक्षणाबद्दल ज्यांना मूलभूत आस्था नाही व शिक्षणाच्या प्रगतीची ज्यांना दृष्टीही नाही, अशा राजकीय कार्यकर्त्यांनी सूत्रधाराप्रमाणे आपल्या बोटाच्या तालावर ज्ञानोपासकाना यथेच्छ नाचवावे, अशीच अवस्था अनेक ठिकाणी दिसून येते. राजकारण हे आज जीवनाच्या सर्वच क्षेत्रांवर कुरघोडी करीत आहे आणि दुर्दैवाने शिक्षणही त्याच्या तावडीत सापडले आहे. त्यामुळे निर्भर व निरामय वातावरणातील शैक्षणिक विकासाचे चित्र पुसट होत चालले आहे.

अुपाययोजनेची दिशा— आपल्या देशातील अेकूण शिक्षणयोजनेचे स्वरूप हे काहीसे निराशाजनक आहे, हे आपण पाहिले. पण ही कोंडी कशी फुटेल, याचाही विचार करणे अगत्याचे आहे. त्या दृष्टीने अेक महत्त्वाचा विचार मांडता येअील. प्राथमिक, माध्यमिक, अुच्च अशा विविध स्तरांवर शिक्षणकार्य करणारी विद्यालये ही खऱ्या अर्थाने समाजकेंद्रे (Community centres) बनली पाहिजेत आज आमची विद्यालये वास्तुरूपाने समाजात नांदत असली, तरी आत्मकेंद्रिततेमुळे ती कल्पनेच्या हस्तीदंती मनोऱ्यातच बसली आहेत, असे म्हटले पाहिजे. या विद्यालयांनी आपल्या परिसरातील प्रादेशिक संस्कृतीची वैशिष्ट्ये ध्यानात घेअून व समाजाच्या गरजा हेरून आपल्या अभ्यासक्रमात लवचिकपणा (Flexibility) आणला पाहिजे. काही अुदाहरणे देअून हा मुद्दा स्पष्ट करता येअील. सांगली येथील नाट्याची जुनी परंपरा आणि कोल्हापूरमधील चित्रपट व्यवसायातील प्रगती लक्षात घेअून शिवाजी विद्यापीठांत ललित कलांच्या अभ्यासाचे अध्यासन सुरू करता येअील. म्हैसूरच्या आसमंतातील घनदाट जंगलाचे अस्तित्व ध्यानात घेअून म्हैसूर विद्यापीठास वनस्पतीचे संशोधन व अुपयोजन याचे अभ्यासकेंद्र चालविता येअील. माण देशातील मेंढ्यांच्या लोकरीची विपुल पैदास व तेथील जिराअीत जमिनीचे प्रश्न अशा योजना (Projects) निवडून दहिवडी, विटे, वडूज, फलटण येथील महाविद्यालये पंचक्रोशीतील धनगरांना व शेतकऱ्यांना मार्गदर्शन करू शकतील. भिल्ल, वारली अित्यादी आदिवासींचे जीवन सुधारण्याच्या दृष्टीने काय करता येअील, याचा अभ्यास भिवंडी किंवा कल्याण येथील महाविद्यालयांना आरंभिता येअील. यासाठी आपले आजचे अभ्यासक्रम अधिक लवचिक बनविणे अगत्याचे आहे. पण हे करण्याचे अेकदा जाणीवपूर्वक योजिले, म्हणजे विद्यालये व लोकजीवन यांत अपेक्षित ते सामरस्य अुत्पन्न होअील. विद्यार्थीजीवनातील आजची चमत्कारिक पोकळी त्यामुळे भरून निघेल. आणि विद्यार्थ्यांतील अंगभूत जादा शक्तीस योग्य तो वाव मिळाल्यामुळे त्यांच्या बेशिस्तीचा प्रश्न सोडविण्यास त्यामुळे मदत होअील मात्र, विद्यालये व समाजजीवन यांचा समन्वय साधताना, स्थानिक राजकारणाचे अनिष्ट दडपण विद्यागंगेवर येणार नाही याची दक्षता घेणे अगत्याचे आहे.

समारोप— राजकारण, धर्मकारण, समाजकारण आणि विद्याकारण या सर्वांच्या समतोलातून व सम्यक् संवर्धनातून समाजाने खरे कल्याण साधते, समाजजीवनाच्या समुत्कर्षाच्या विविध साधनां-

PART III

STATISTICS AND GRAPHICAL PRESENTATIONS

WOMEN'S EDUCATION IN INDIA
AND
GROWTH AND PROGRESS OF THE
S. N. D. T. WOMEN'S UNIVERSITY, BOMBAY

new branches of knowledge in India to-day; but it appears that what we have gained in expansion, we have lost in depth.

Students of to-day pose a difficult problem. They are devoid of respect for anything and their activities are becoming more irresponsible. After all, education is to create a personality apart from knowledge that is imparted.

Politics has reached its hands even to the field of education. Education seems to be affected by political considerations, at least in taluka places and villages. The autonomous status of educational institutions seems to be a thing of the past. The schools and teachers live on state patronage or the favour of a powerful few. This is all the more undesirable, since the very atmosphere conducive to education is either polluted or absent totally.

Education in free India has a social role to play, apart from its academic aspirations. Education must somehow be brought to have a living relation with the life of the people. In that sense, Universities can function as some sort of 'community centres', spreading their alumni through society and performing a positive social service in helping the farmers, the villagers and others with their problems.

In short, education must now be freed from the traditional and cramping rut. It must be made more realistic and flexible, and yet it must retain its essential dignity.

Introduction

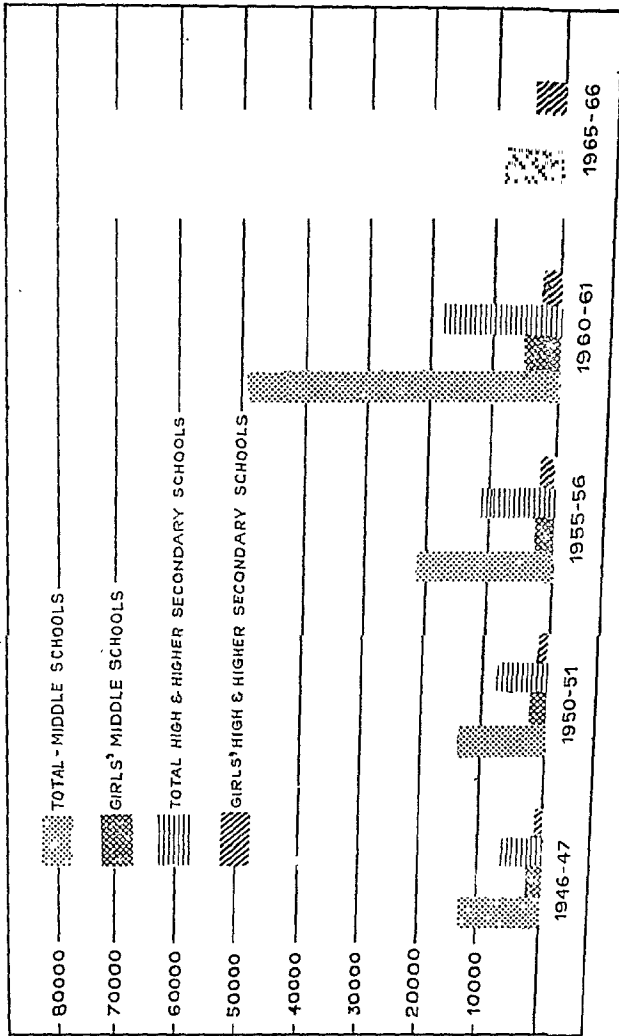
Since independence, there has been a significant growth in women's education in India at all levels including higher education. In this section, an attempt has been made to give a graphic presentation of the extent of achivement, touching various facets of women's education. The analysis has been worked out in terms of increase in the number of women enrolled at different levels of education, the growth in the number of institutions and the expenditure incurred on education. Comparative statistics of the progress in education of men and women is also given with a view to pointing out the gap that remains to be covered so that women's education may not remain as the education of the 'backward'.

As the S.N.D.T. Women's University is the only Women's University in our country, it is felt that it would be interesting to show in this section, the contribution made by this University towards the total progress of education of women in India.

Index

Statistics and Charts

INDIA

Number of Institutions for Girls — Middle Schools, High & Higher Secondary Schools

I N D I A

Number of Institutions for Girls and Enrolment
Middle Schools, High and Higher Secondary Schools

YEAR		1946—47		1950—51		1955—56		1960—61		1965—66 (Estimates)	
		Total	Girls	Total	Girls	Total	Girls	Total	Girls	Total	Girls
MIDDLE SCHOOLS	No. of Schools	12,843	1,653	13,596	1,674	21,730	2,337	49,663	4,666	78,000	8,000
	Enrolment in 000's	1781	321	2073	397	3813	892	10611	3412	16000	5500
HIGH & HIGHER SECONDARY SCHOOLS	No. of Schools	5,298	725	7,288	1,064	10,838	1,583	17,257	2,521	27,000	4,000
	Enrolment in 000's	2194	232	3160	550	4714	977	7512	1826	11000	3000

Source:- Expansion of Educational Facilities in India - (1946-47 — 1965-66) - Govt. of India.

INDIA

Number of Institutions for Women and Enrolment

Arts & Science and Professional Colleges

YEAR		1946–47		1950–51		1955–56		1960–61		1965–66 (Estimates)	
		Total	Women	Total	Women	Total	Women	Total	Women	Total	Women
ARTS AND SCIENCE COLLEGES	No. of Colleges	420	59	498	69	712	104	1,039	165	1,500	200
	Enrolment (in 000's)	196	N. A.	310	38	523	78	692	130	1000	180
PROFESSIONAL COLLEGES	No of Colleges	140	N. A.	208	17	346	24	852	97	1,200	130
	Enrolment (in 000's)	44	N. A.	54	4	94	8	194	27	300	52

Source :- Expansion of Educational facilities in India — (1946-47 — 1965-66) — Govt. of India.

INDIA

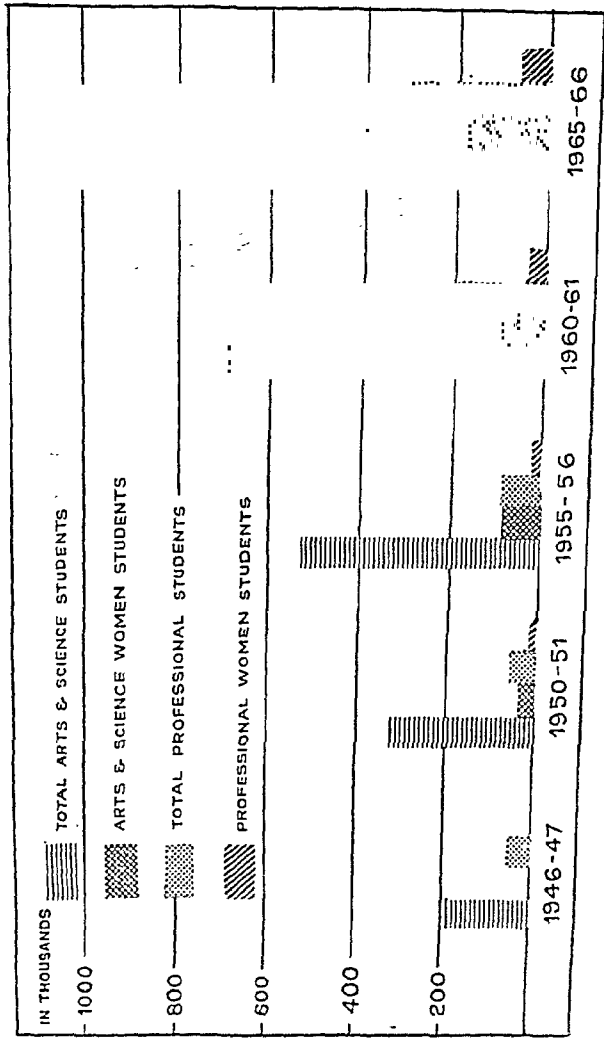
Number of Institutions for Women and Enrolment

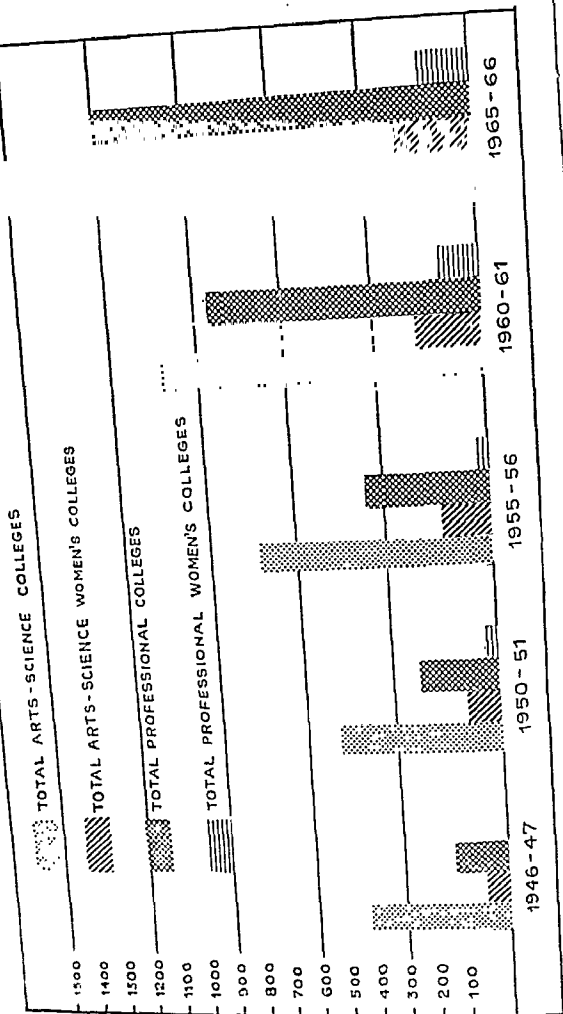
Arts & Science and Professional Colleges

YEAR		1946-47		1950-51		1955-56		1960-61		1965-66 (Estimates)	
		Total	Women	Total	Women	Total	Women	Total	Women	Total	Women
ARTS AND SCIENCE COLLEGES	No. of Colleges	420	59	498	69	712	104	1,039	165	1,500	200
	Enrolment (in 000's)	196	N. A.	310	38	523	78	692	130	1000	180
PROFESSIONAL COLLEGES	No of Colleges	140	N. A.	208	17	346	24	852	97	1,200	130
	Enrolment (in 000's)	44	N. A.	54	4	94	8	194	27	300	52

Source Expansion of Educational facilities in India — (1946-47 — 1965-66) — Govt. of India.

INDIA

Enrolment of Women Students at Arts & Science and Professional Colleges

INDIA

Number of Institutions for Women — Arts & Science and Professional Colleges

TOTAL ARTS-SCIENCE COLLEGES
TOTAL ARTS-SCIENCE WOMEN'S COLLEGES
TOTAL PROFESSIONAL COLLEGES
TOTAL PROFESSIONAL WOMEN'S COLLEGES

1500
1400
1500
1200
1100
1000
900
800
700
600
500
400
300
200
100

1946-47
1950-51
1955-56
1960-61
1965-66

INDIA

Higher Education — Arts and Science

Number of Institutions, Enrolment and Expenditure

YEAR		INSTITUTIONS (symbol = 200)	ENROLMENT (symbol = 50,000)	EXPENDITURE (IN THOUSANDS) (symbol = 10,000)
1950-51	MEN	429	2,72,150	6,55,13
	WOMEN	69	37,973	62,01
1956-57	MEN	608	4,44,841	10,67,05
	WOMEN	104	77,689	97,69
1960-61	MEN	874	5,61,345	18,66,51
	WOMEN	165	1,30,287	2,25,02
1966-67	MEN	1,300	8,20,000	29,05,00
	WONEN	200	1,80,000	3,70,00

INDIA

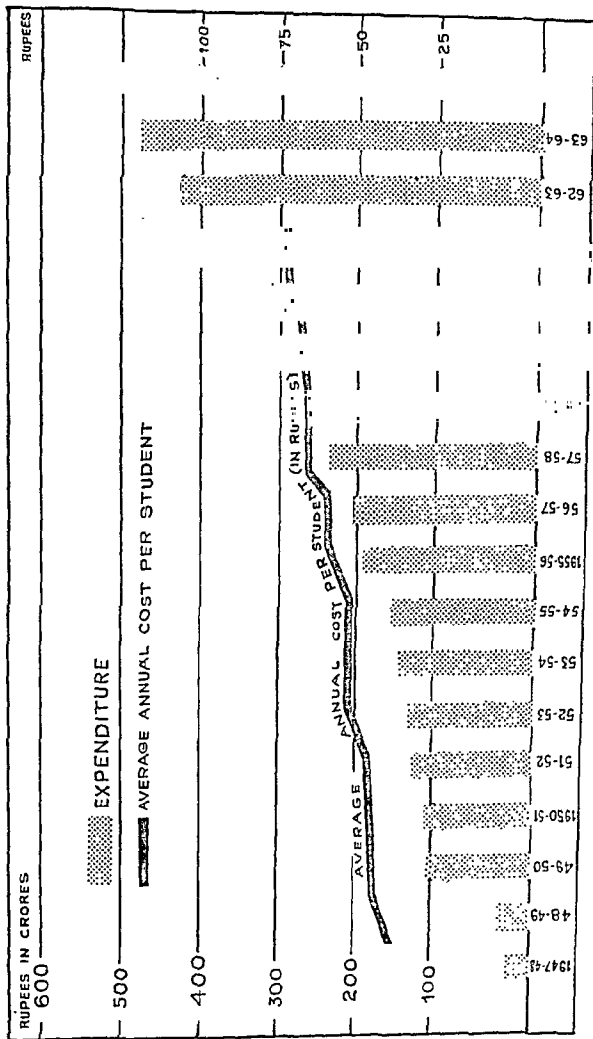
Higher Education - Arts and Science

Number of *Institutions*, *Enrolment* and Expenditure

Year	*No of* Institutions		Enrolment		Expenditure (Rupees in Thousands)	
	Men's	*Women's*	Men's	Women's	Men's	Women's
1950-51	429	69	2,72,150	37,973	6,55,13	62,01
1955-56	608	104	4,44,841	77,689	10,67,05	97,69
1960-61	874	165	5,61,345	1,30,287	18,66,51	2,25,02
1965-66 (Estimates)	1,300	200	8,20,000	1,80,000	29,05,00	3,70,00

Source :- Educational Statistics in *India (1950-51 to 1965-66)* - Government of India.

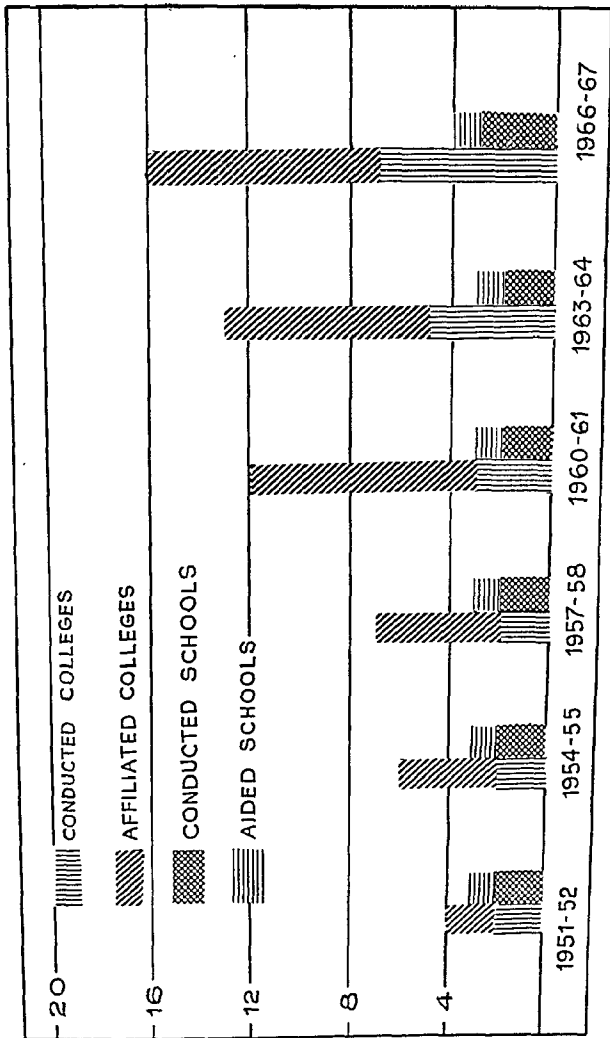
INDIA

Total Expenditure on Education by the *Government* of India with Average Annual Cost per Student on Education

INDIA

Total Expenditure on Education by the Government of India with Average Annual Cost per Student on Education

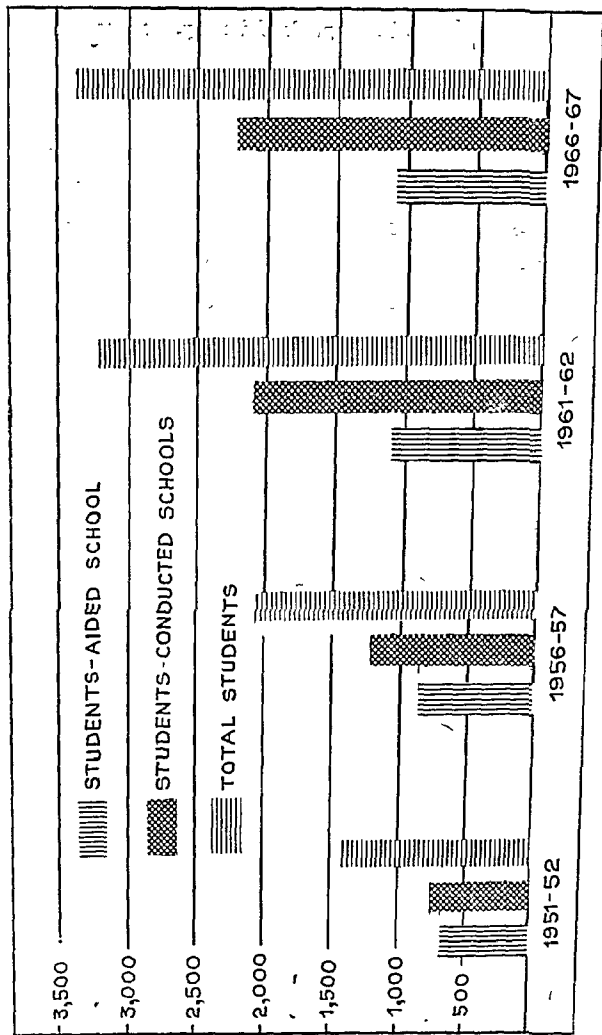
Year	Expenditure on Education (Rupees)	Average annual Cost Per Student
1947-48	26,08,30,013	37.4
1948-49	33,59,17,394	40.9
1949-50	1,02,23,94,891	42.6
1950-51	1,14,38,21,559	44.8
1951-52	1,24,56,19,425	46.9
1952-53	1,37,64,27,642	50.0
1953-54	1,47,74,16,500	50.7
1954-55	1,64,64,71,473	52.8
1955-56	1,89,66,10,391	55.9
1956-57	2,06,29,41,248	57.9
1957-58	2,40,65,45,186	63.3
1958-59	2,66,15,23,068	64 2
1959-60	3,00,39,69,023	67.5
1960-61	3,44,38,01,140	71.8
1961-62	3,96,35,59,782	73.0
1962-63	4,39,44,45,054	N. A.
1963-64	4,75,27,00,000	N. A.
1964-65	N. A.	N. A.
1965-66 (Estimates)	6,00,00,00,000	N. A.

Sources :- Education in India (Reports) 1947 to 1961—62
Education in the States — (Report) 1962—63.
India: Reference Annual 1966.

S. N. D. T. Women's University, Bombay.
Conducted & Affiliated Institutions

S. N. D. T. Women's University, Bombay.

Conducted & Affiliated Institutions

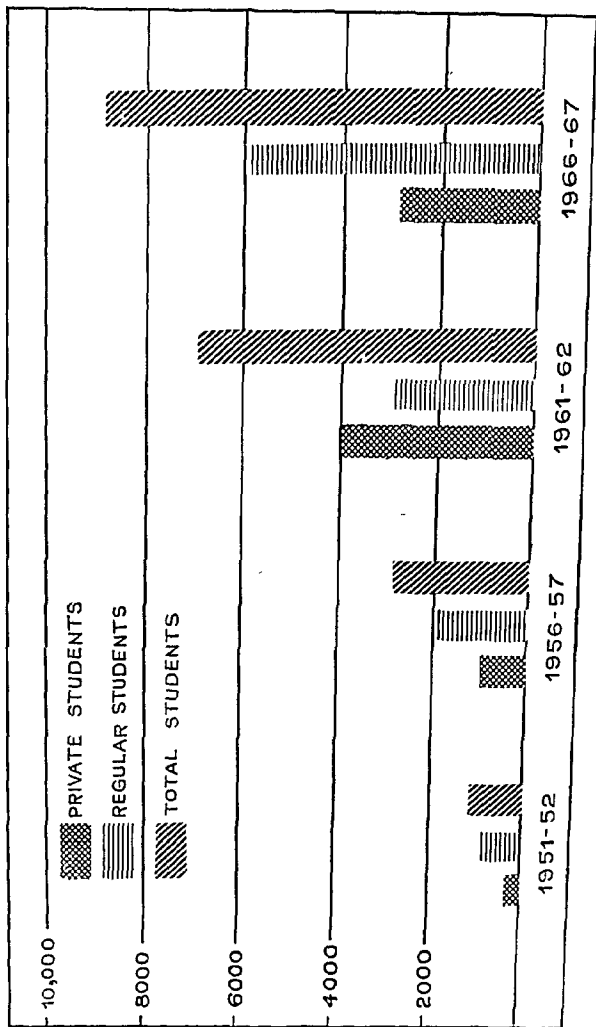
YEAR	COLLEGES		SCHOOLS		TOTAL		Grand Total
	Conducted	Affiliated	Conducted	Aided	Colleges	Schools	
1951-52	2	2	2	1	4	3	7
1952-53	2	4	2	1	6	3	9
1953-54	2	4	2	1	6	3	9
1954-55	2	4	2	1	6	3	9
1955-56	2	4	2	1	6	3	9
1956-57	2	4	2	1	6	3	9
1957-58	2	5	2	1	7	3	10
1958-59	2	5	2	1	7	3	10
1959-60	3	7	2	1	10	3	13
1960-61	3	9	2	1	12	3	15
1061-62	4	9	2	1	13	3	16
1962-63	4	8	2	1	12	3	15
1963-64	5	8	2	1	13	3	16
1964-65	7	9	2	1	16	3	19
1965-66	7	9	2	1	16	3	19
1966-67	7	9	3	1	16	4	20

S. N. D. T. Women's University, Bombay.
Enrolment of Students at Conducted and Aided Schools

S. N. D. T. Women's University, Bombay.

Enrolment of Students at Conducted and Aided Schools

Year	Conducted School				Aided School	Grand Total
	at Bombay	at Poona	P. V. Kanya Shala, Poona	Total		
1951-52	418	319	—	737	676	1,413
1952-53	405	343	—	748	758	1,506
1953-54	499	339	—	838	802	1,640
1954-55	557	350	—	907	787	1,694
1955-56	646	525	—	1,171	870	2,041
1956-57	687	517	—	1,204	857	2,061
1957-58	723	700	—	1,423	958	2,381
1958-59	1,000	700	—	1,700	945	2,645
1959-60	1,060	984	—	2,044	960	3,004
1960-61	1,000	1,024	—	2,024	1,118	3 142
1961-62	1,000	1,104	—	2,104	1,120	3,224
1962-63	880	1,124	—	2,004	1,106	3,110
1963-64	1,063	1,164	—	2,227	1,040	3,267
1964-65	1,044	1,121	—	2,165	1,066	3,231
1965-66	1.089	1 122	—	2,211	1,100	3,311
1966-67	1,047	1, 45	64	2,256	1,100	3,356
TOTAL	13,118	12,581	64	25,763	15,263	41,026

S. N. D. T. Women's University, *Bombay.*

Enrolment of Regular Students at Colleges and Enrolment of Private Students

S. N. D. T. Women's University, Bombay.

Enrolment of Regular Students at Colleges and Enrolment of Private Students

Year	Regular Students	Private Students	Total Students
1951-52	854	300	1,154
1952-53	871	320	1,191
1953-54	954	330	1,284
1954-55	1,111	350	1,461
1955-56	1,356	550	1,906
1956-57	1,953	950	2,903
1957-58	2,438	2,300	4,738
1958-59	2,785	3,600	6,385
1959-60	3,046	3,800	6,846
1960-61	2,915	4,000	6,915
1961-62	3,264	3,800	7,064
1962-63	4,189	3,300	7,489
1963-64	4,389	3,100	7,489
1964-65	4,474	2,710	7,184
1965-66	5,171	3,360	8,531
1966-67	5,979	2,850	8,829
Total	45,749	35,620	81,369

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment of Regular *Students* at Conducted and Affiliated Colleges and of Private Students

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment of Regular Students at Conducted and Affiliated Colleges and of Private Students

YEAR	ARTS (Regular)			EDUCATION (Regular)			HOME SCIENCE (Regular)			Nursing	LIB. Sc.	TOTAL Regular Students	PRIVATE STUDENTS			Grand Total
	U. G.	P G	Total	U.G.	P.G.	Total	U. G.	P.G.	Total				Arts	M. Ed.	Total	
1951-52	719	52	771	83	—	83	—	—	—	—	—	854	300	—	300	1,154
1952 53	721	37	758	103	—	103	—	—	—	10	—	871	320	—	320	1,191
1953-51	776	32	808	122	—	122	—	—	—	24	—	954	330	—	330	1,284
1954-55	856	40	896	167	13	180	—	—	—	35	—	1,111	350	—	350	1.461
1955-56	1,015	60	1,075	212	24	236	—	—	—	45	—	1,356	550	—	550	1,906
1956-57	1,588	74	1,662	193	30	223	—	—	—	68	—	1,953	950	—	950	2.903
1957-58	2,147	52	2,199	161	14	175	—	—	—	64	—	2,438	2,300	—	2,300	4,738
1958-59	2,442	80	2,522	172	26	198	—	—	—	65	—	2,785	3,565	35	3,600	6,385
1959-60	2,670	127	2,797	162	27	189	—	—	—	60	—	3,046	3,745	55	3,800	6,846
1960-61	2,479	124	2,603	190	53	243	49	—	49	20	—	2,915	3,945	55	4,000	6,915
1961-62	2,740	120	2,860	200	50	250	115	—	115	19	20	3,264	3,770	30	3,800	7,064
1962-63	3,560	130	3,690	236	40	276	190	—	190	11	22	4,189	3,245	55	3,300	7,489
1963-64	3,450	173	3,623	230	35	265	442	3	445	35	21	4,389	3,055	45	3,100	7 489
1964-65	3,550	157	3,707	208	36	244	451	9	460	34	29	4,474	2,675	35	2,710	7,184
1965-66	4,175	112	4,287	236	32	268	525	13	538	49	29	5,171	3,310	50	3,360	8,531
1965-67	4,850	173	5,023	298	47	345	522	11	533	54	24	5,979	2,815	35	2,850	8,829
TOTAL	37,738	1,543	39,281	2,973	427	3,400	2.294	36	2,330	593	145	45,749	35,225	395	35,620	81,369

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment of Regular Students at Conducted and Affiliated Colleges and of Private Students

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment of Regular Students at Conducted and Affiliated Colleges and of Private Students

YEAR	ARTS (Regular)			EDUCATION (Regular)			HOME SCIENCE (Regular)			Nursing	LIB. Sc.	TOTAL Regular Students	PRIVATE STUDENTS			Grand Total
	U. G.	P.G	Total	U.G.	P.G.	Total	U. G.	P.G.	Total				Arts	M. Ed.	Total	
1951-52	719	52	771	83	—	83	—	—	—	—	—	854	300	—	300	1,154
1952-53	721	37	758	103	—	103	—	—	—	10	—	871	320	—	320	1,191
1953-54	776	32	808	122	—	122	—	—	—	24	—	954	330	—	330	1,284
1954-55	856	40	896	167	13	180	—	—	—	35	—	1,111	350	—	350	1.461
1955-56	1,015	60	1,075	212	24	236	—	—	—	45	—	1,356	550	—	550	1,906
1956-57	1,588	74	1,662	193	30	223	—	—	—	68	—	1,953	950	—	950	2.903
1957-58	2,147	52	2,199	161	14	175	—	—	—	64	—	2,438	2,300	—	2,300	4,738
1958-59	2,442	80	2,522	172	26	198	—	—	—	65	—	2,785	3,565	35	3,600	6,385
1959-60	2.670	127	2,797	162	27	189	—	—	—	60	—	3,046	3,745	55	3,800	6,846
1960-61	2,479	124	2,603	190	53	243	49	—	49	20	—	2,915	3,945	55	4,000	6,915
1961-62	2,740	120	2,860	200	50	250	115	—	115	19	20	3,264	3,770	30	3,800	7,064
1962-63	3,560	130	3,690	236	40	276	190	—	190	11	22	4,189	3,245	55	3,300	7,489
1963-64	3,450	173	3,623	230	35	265	442	3	445	35	21	4,389	3,055	45	3,100	7.489
1964-65	3,550	157	3,707	208	36	244	451	9	460	34	29	4,474	2,675	35	2,710	7,184
1965-66	4.175	112	4,287	236	32	268	525	13	538	49	29	5,171	3,310	50	3,360	8,531
1965-67	4,850	173	5,023	298	47	345	522	11	533	54	24	5,979	2,815	35	2,850	8,829
TOTAL	37,738	1,543	39,281	2,973	427	3,400	2.294	36	2,330	593	145	45,749	35,225	395	35,620	81,369

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment of Regular Students at Conducted and Affiliated Colleges and of Private Students

S. N. D. T. Women's University. Bombay.

Facultywise Number of Teachers and Enrolment of Regular Students at Conducted and Affiliated Colleges and Teacher : Students Ratio

—: 1 9 6 6 – 6 7 :—

Faculty	No. of Students	% of Total Students	TEACHERS			Total Full Time Teachers	% of Total Teachers	Teacher : Students Ratio
			Full Time	Part Time	Equivalent Full Time			
Arts	5 023	84.01	158	86	30	188	65 05	1 : 26.7
Home Science	533	8 92	45	7	2	47	16 26	1 : 11.3
Education	345	5.77	34	35	3	37	12.80	1 : 9.3
Library Science	24	0.40	1	14	2	3	1.04	1 : 8
Nursing	54	0 90	9	26	5	14	4.85	1 : 3.8
	5 979	100	247	168	42	289	100	1 : 20.7

S. N. D. T. Women's University, Bombay.

Facultywise Number of Teachers and Enrolment of Regular Students at conducted and Affiliated Colleges and Teacher · *Students Ratio* 1966–67.

TEACHERS	1966-67	STUDENTS
65·05 %	ARTS	84·01 %
16·26 %	HOME Sc.	8·92 %
12·80 %	EDUCATION	5·77 %
1·04 %	Lib. Sc	0·40 %
4·85 %	NURSING	0·90 %

TEACHER : STUDENTS RATIO

ARTS	HOME Sc.	EDUCATION	Lib. Sc.	NURSING
1 : 26·7	1 : 11·3	1 : 9·3	1 : 8	1 : 3·8

S. N. D. T Women's University, Bombay.

Facultywise Enrolment and Recurring Expenditure of Conducted Colleges and Schools and Average Annual Cost per Student

FACULTY	ENROLMENT				RECURRING EXPENDITURE				AVERAGE ANNUAL COST PER STUDENT	
	1961-62		1966-67		1961-62		1966-67			
	Total Enrolment	%	Total Enrolment	%	Total Expenditure	%	Total Expenditure	%	1961-62	1966-67
					Rs.				Rs. P.	Rs. P.
COLLEGES										
Arts	1,874	85.77	2,288	71.79	3,58,121	60.15	5,25,674	47.11	191.09	229.75
Education	157	7.18	288	9 04	1,03,853	17.45	1,94,279	17.41	661.48	674.57
Home Science	115	5.26	533	16.73	75,459	12.68	2,70,063	24.21	656.16	506.68
Library Science	20	0.92	24	0.75	6,270	1.05	12,420	1.11	313.50	518.75
Nursing	19	0.87	54	1.69	51,611	8.67	1,13,286	10.16	2,716.37	2,097.88
	2.185	100	3,187	100	5,95,314	100	11,15,722	100	272.36	350.08
SCHOOLS	2,104	—	2,256	—	2,60,525	—	3,70,529	—	123.82	164.24

S. N. D. T. Women's University, Bombay.

Facultywise Enrolment and Recurring Expenditure at Conducted Colleges and Schools and Average Annual Cost per Student

RECURRING EXPENDITURE

Faculty	1961-62	1966-67
ARTS	60·15%	47·11%
EDUCATION	17·45%	17·41%
HOME Sc.	12·68%	24·21%
LIB. Sc.	1·05%	1·11%
NURSING	8·67%	10·16%
Total	Rs. 5,95,514	Rs. 11,15,722

EMROLMENT AND AVERAGE ANNUAL COST PER STUDENT

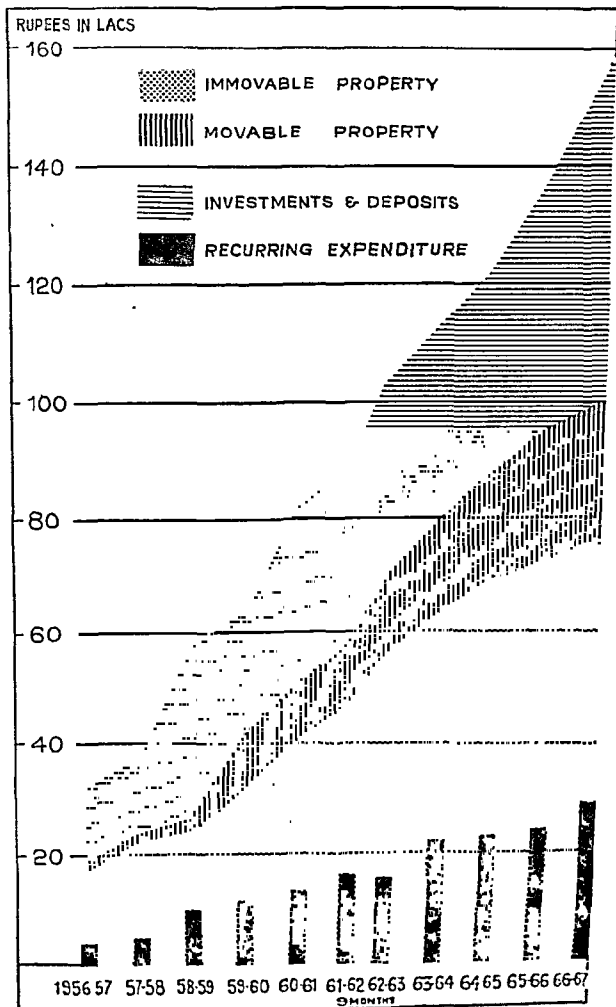
(ENROLMENT: one figure = 100; ANNUAL COST PER STUDENT: one coin = 200)

FACULTY	YEAR	ENROLMENT	ANNUAL COST PER STUDENT
ARTS	1961-62	1.874	191·09
	1966-67	2.288	229·75
EDUCATION	1961-62	157	661·48
	1966-67	288	674·57
Home Sc.	1961-62	115	656·16
	1966-67	533	506·68
Lib Sc.	1961-62	20	313·50
	1966-67	24	518·75
NURSING	1961-62	19	2,716·37
	1966-67	54	2,097·88
SCHOOLS	1961-62	2.104	[illegible]
	1966-67	2.250	[illegible]

S. N. D. T. Women's University, Bombay.

Recurring Expenditure And Assets

(RUPEES IN LACS)

Year	Recurring Expenditure	ASSETS (As on last day of the year)			
		Immovable Property	Movable property	Investments & Deposits	TOTAL
1956–57	3.36	17.54	1.51	13.82	32.87
1957–58	4.39	22.95	1.70	14.08	38.73
1958–59	9.19	24.41	2.71	29.59	56.71
1959–60	11.27	31.64	9.13	22.43	63.20
1960–61	13.24	40.27	9.22	31.83	81.32
1961–62	15.76	46.79	11.38	31.35	89.52
1962–63 (9 months)	15.39	55.11	13.86	34.14	103.11
1963–64	22.43	63.63	16.15	33.01	112.79
1964–65	23.21	69.55	18.64	33.17	121.36
1965–66	23.64	73.57	22.14	39.65	135.36
1966–67	29.85	77.51	23.94	57.05	158.50

Recurring Expenditure and Assets

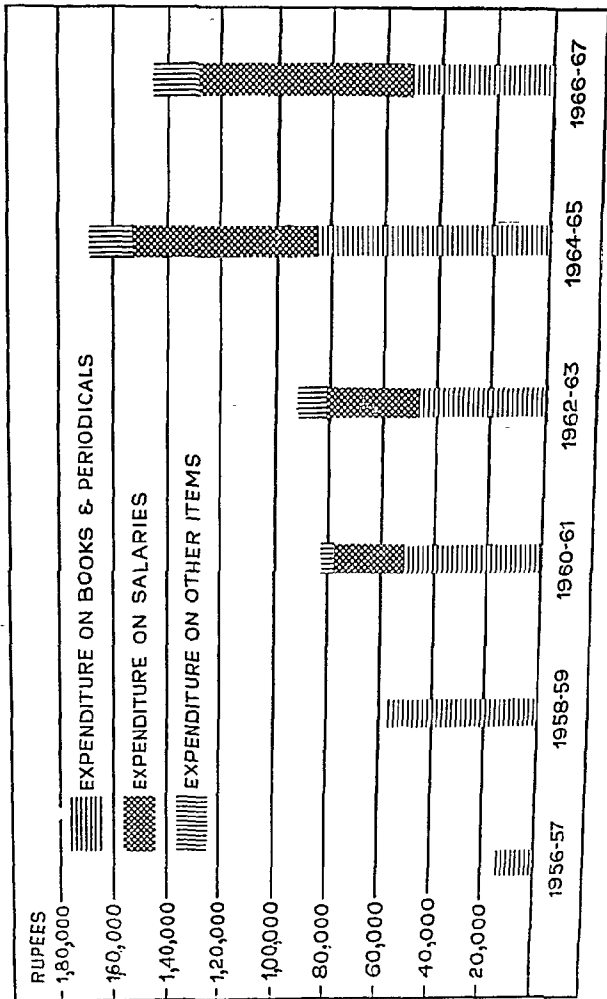
S. N. D. T. Women's University, Bombay.

Expenditure of the University Libraries Bombay & Poona

YEAR	EXPENDITURE			
	Periodicals & Books	Salaries	Other Items	Total
1956—57	10,459	—	—	10,459
1957—58	35,137	—	—	35.137
1958—59	58,701	—	—	58,701
1959—60	52,998	—	—	52,998
1960—61	52,256	26,752	2,252	81,260
1961—62	51,266	35,227	14,212	1,00,705
1962—63	46,977	33,023	11,336	91.336
1963—64	65,376	56,745	10,156	1,32,277
1964—65	84,813	66,855	14,420	1,66,088
1965—66	1,14,814	74,897	16,363	2,06,074
1966—67	51,230	76,372	16,940	1.44,542
Total of 11 Years	6,24,027	3,69,871	85,679	10,79,577

Note — (1) Salaries and other expenses for the Library were not shown separately up to 1959-60.

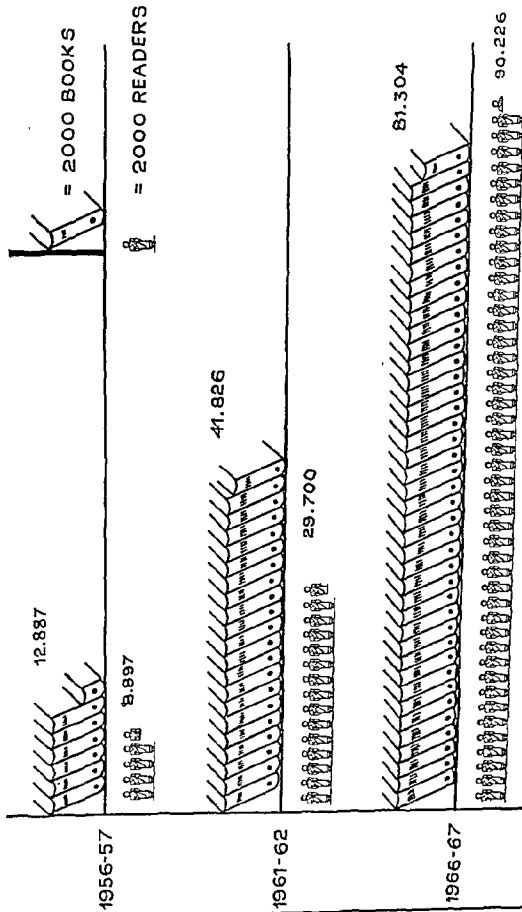
(2) Library at Poona was started from the year 1965-66.

S. N. D. T. Women's University, Bombay.
Expenditure of the University Libraries Bombay & Poona.

S. N. D. T. Women's University, Bombay.

Number of Books & Periodicals and Readers
At
The University Libraries – Bombay & Poona

Year	No. of Books And Periodicals	No. of Readers
1956-57	12,887	8,897
1957-58	17,633	9,384
1958-59	25,576	18,131
1959-60	31,801	27,431
1960-61	37,140	29,600
1961-62	41,826	29,700
1962-63	45,533	33,060
1963-64	50,667	43,553
1964-65	64,798	52,803
1965-66	74,067	70,211
1966-67	81,304	90,226

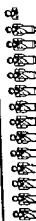
S. N. D. T. Women's University, Bombay.

Number of Books & Periodicals and Readers at The University Libraries — Bombay & Poona

S. N. D. T. Women's University, Bombay.
Facultywise Degree and Diploma Holders

Year	ARTS			EDUCATION				HOME SCIENCE			B.Sc Nursing	Dip. & Bach. Lib. Sc.	Total
	B. A.	M. A.	Total	Dip. Ed.	B. T. / B. Ed	M. Ed.	Total	B. Sc.	M. Sc.	Total			
upto 1949–50	1,453	98	1,551	—	72	—	72	—	—	—	—	—	1,623
1950–51	133	16	149	—	19	—	19	—	—	—	—	—	168
1951–52	135	32	167	—	48	—	48	—	—	—	—	—	215
1952–53	140	23	163	—	107	—	107	—	—	—	—	—	270
1953–54	196	25	221	—	90	—	90	—	—	—	—	—	311
1954–55	227	27	254	—	167	—	167	—	—	—	—	—	421
1955–56	283	24	307	—	201	10	211	—	—	—	5	—	523
1956–57	289	27	316	—	179	10	189	—	—	—	5	—	510
1957–58	599	43	642	—	157	22	179	—	—	—	2	—	823
1958–59	758	45	803	—	153	15	168	—	—	—	—	—	971
1959–60	928	77	1,005	—	164	18	182	—	—	—	6	—	1,193
1960–61	1,360	124	1,484	—	196	27	223	—	—	—	10	—	1,717
1961–62	1,166	101	1,267	—	231	19	250	—	—	—	6	8	1,531
1962–63	729	144	873	—	220	20	240	23	—	23	8	12	1,156
1963–64	560	148	708	—	218	20	238	35	—	35	—	15	996
1964–65	743	134	877	—	193	31	224	48	—	48	1	21	1,171
1965–66	733	123	856	—	195	16	211	49	—	49	5	18	1,139
1966–67	958	132	1,090	91	191	17	299	96	5	101	5	10	1,505
Total up to 1966–67	11,390	1,343	12,733	91	2,801	225	3,117	251	5	256	53	84	16,243

S. N. D. T. Women's University, Bombay.
Facultywise Degree and Diploma Holders

Faculty	1951-52	1956-57
B. A.	62·79 %	56·67 %
M. A.	14·88 %	5·29 %
B. Ed	22·33 %	35·09 %
M. Ed.	—	1·97 %
B. Sc. Nursing	—	0·98 %

1956-57: TOTAL 510

Faculty	1961-62	1966-67
B. A.	76·16 %	63·72 %
M. A.	6·59 %	8·75 %
Dip. Ed.	—	6·04 %
B. Ed.	15·09 %	12·67 %
M. Ed.	1·24 %	1·13 %
B. Sc. H. Sc.	—	6·37 %
M. Sc. H. Sc.	—	0·33 %
B. Sc. Nursing	0·39 %	0·33 %
Lib - Sc.	0·53 %	0·66 %

S. N. D. T. Women's University, Bombay.
Facultywise Degree and Diploma Holders

FACULTY	DEGREE	DEGREE HOLDERS (one figure = 100 GRADUATES.)	TOTAL
ARTS	G.A./B.A.		11,390
	P.A./M.A.		1,343
EDUCATION	Dip.Ed.		91
	B.T./B.Ed		2,801
	M.Ed.		225
HOME SC.	B.Sc.H.Sc.		251
	M.Sc.H.Sc.		5
LIB. SC.	Dip.Lib. B.Lib.Sc.		84
NURSING	B.Sc. (NURSING)		53
		TOTAL	16,243

PART IV

BIBLIOGRAPHY

Women's Education in India

(1850–1967)

INTRODUCTION

On the occasion of the Golden Jubilee of the S. N. D. T. Women's University, it was proposed that the University Library and S. H. P. T. School of Library Science should contribute a project of research. It was therefore thought fitting to commemorate this jubilous event with the compilation of a bibliography on 'Education of Women in India.' This Bibliography would form part of the Commemoration Volume to be brought out by the University. The compilation was undertaken by five members of the staff. In August 1966 the compilors commenced the work of searching various source materials and by early 1967 much of the work was completed.

At this stage it was considered that the project should have the support of the National Council of Educational Research and Training, New Delhi, and our efforts have been rewarded. The National Council of Educational Research and Training, New Delhi, were gracious enough to give a grant of Rs. 1,000/- towards the cost of printing under their scheme of giving partial financial assistance for the publication of an outstanding piece of educational research and we thank them.

The scope of the Bibliography takes into consideration the education of women in India from the advent of the British rule (the period has been arbitrarily fixed at 1850). Besides our own resources, the collections of major libraries in Bombay City were scanned for related materials. Citations from some university libraries, the National Library, Calcutta and other institutional libraries have also been included. We are thankful to the Librarians of these Libraries for the help rendered.

More than three quarters of the citations are from original sources, for attempts have been made to make the Bibliography as authoritative as possible. Where this has not been possible, an asterisk (*) mark appears before the citation. It was not deemed fit to provide annotation for every citation as the Bibliography has been arranged subject-wise under suitable

broad headings. Annotations have been given only where it was considered necessary to make the Bibliography useful for research purposes.

In order to make the Bibliography more useful for research workers, citations from Gujarati, Hindi and Marathi works are included. This has created problems of transliterations and as far as possible a standard system of transliteration is followed. The difficulty of obtaining accented printing types has also been taken into consideration, which accounts for the inconsistencies that may be noticed.

The Bibliography commences with General references to 'Education of Women in India'. It is followed by the classified arrangement of citations under appropriate subject headings as listed in the Contents. References from learned theses and dissertations have also been included. Citations within each group are divided into three sections - books, reports and articles; and within each section, alphabetically by author's name or title. An alphabetical author index has been provided at the end. As each citation in the Bibliography bears a serial number, references from the index to the text is made by serial number.

We would like to thank, in particulars, Mr. D. N. Marshall, Librarian, University of Bombay and Dr. M. B. Vajifdar, Librarian, Tata Institute of Fundamental Research for the encouragement and valuable advice received. Our thanks are due also to the Unity Press for setting up the work in print and to the Gujarati Type Foundry for supplying diacritical types.

Editor

LIST OF ABBREVIATIONS

PERIODICALS

Adult Education Review	*Adult Educ. Rev.*
American Reporter	*Amer. Rep.*
Amrit	*Amr.*
Amrit Bāzār Patrikā	*Amr. Bāz. Pat.*
Andhra Pradesh	*Andh. Pra.*
Anurādhā	*Anu.*
Asiatic Society of Bengal Journal & Proceedings ..	*Asiatic Soc. Bengal J. & Pro.*
Bhāratīya Śikśā	*Bhār. Śik.*
Bhavan's Journal	*Bhav. J.*
Bihar Information	*Bihar Inf.*
Bombay Educational Record	*Bom. Educ. Rec.*
Buddhiprakāś	*Bud.*
Dnyān Prakāś	*Dny. Pra.*
Economic Review (AICC)	*Eco. Rev.*
Education	*Educ.*
Education Fortnightly	*Educ. Ftly.*
Educational India	*Educ. Ind.*
Educational Quarterly	*Educ. Quar.*
Educational Review	*Educ. Rev.*
Eve's Weekly	*Eve's Wkly.*
Forbes Gujarati Sabhā Traimāsik	*Forbes*
Friend of India	*Friend Ind.*
Gunsundrī ane Strīhitopadeś	*Gun.*
Hindu	*Hindu*
Hindustan Standard	*Hin. S.*
Hindustan Times	*Hin. T.*
Indian Express	*Ind. Exp.*
Indian Journal of Adult Education	*Ind. J. Adult Educ.*

LIST OF ABBREVIATIONS

Title			Abbreviation
Indian Journal of Education	..	..	*Ind. J. Educ.*
Indian Journal of Social Work	..	..	*Ind. J. Soc. Wk.*
Indian Review	..	..	*Ind. Rev.*
Jāgrit Mahilā	..	..	*Jāg. Mah.*
Janmabhoomi	..	..	*Janma.*
Jansattā	..	..	*Jansattā*
Jivan Sāhitya	..	..	*Jiv. Sāh.*
Journal of Education and Psychology	..	..	*J. Educ. & Psy.*
Journal of the University of Bombay	..	..	*J. Univ. Bom.*
Khādi Grāmodyog	..	..	*Khādi Grām.*
The Leader	..	..	*Leader*
Magazine & Review	..	..	*Mag. & Rev.*
Mahilā	..	..	*Mahilā*
Mahilā Pragati ke Pathpar	..	..	*Mah. Pra.*
Manoranjan	..	..	*Man.*
March of India	..	..	*Mar. Ind.*
Milāp	..	..	*Milāp*
Modern Review	..	..	*Mod. Rev.*
Mysore Economic Journal	..	..	*Mysore Eco. J.*
Nāī Tālim	..	..	*Nāī T.*
Navayug	..	..	*Nav.*
Nave Jag	..	..	*Nav. J.*
Nūtan Śikśaṇ	..	..	*Nūt. Śik.*
Parliamentary Studies	..	..	*Parl. Stu.*
Prasād	..	..	*Prasād*
Pratāp	..	..	*Pratāp*
Prāthmik Śikśaṇ	..	..	*Prā. Śik.*
Progress of Education	..	..	*Prog. Educ.*
Radical Humanist	..	..	*Rad. Hum.*
Ratnākar	..	..	*Rat.*
Rohiṇī	..	..	*Rohiṇī*
Saturday Review of Literature	..	..	*Sat. Rev.*
Satyakathā	..	..	*Sat.*
School World	..	..	*Sch. World*

LIST OF ABBREVIAVIONS

Secondary Education	..	..	*Sec. Educ.*
Śikśā	..	..	*Śikśā*
Śikśaṇ	..	..	*Śik.*
Śikśan ane Sāhitya	..	..	*Śik. Sāh.*
Śikśaṇ Patrikā	..	..	*Śik. Pat.*
Śikśaṇ Sandeś	..	..	*Śik San.*
Social Action	..	..	*Soc. Action*
Social Welfare	..	..	*Soc. Wel.*
South Indian Teacher	..	..	*South Ind. T.*
Statesman	..	..	*Statesman*
Strī	..	..	*Strī*
Strī Bodh	..	..	*Strī B.*
Strī Jivan	..	..	*Strī J.*
Strī Sukh Darpan	..	..	*Strī Suk.*
Subodh Patrikā	..	..	*Sub. Pat.*
Sundari Subodh	..	..	*Sun. Sub.*
Sunday Standard	..	..	*Sun. Std.*
Tarangini	..	..	*Tarangini*
Teacher Education	..	..	*Teach. Educ.*
Teacher's Journal	..	..	*Teach. J.*
Teaching	..	..	*Teaching*
Times of India	..	..	*Times.*
University Times	..	..	*Univ. T.*
Vasant (G)	..	..	*Vas. (G)*
Vasant (M)	..	..	*Vas. (M)*
Vividh Dnyan	..	..	*Viv. Dny.*
Women on the March	..	..	*Wom. Mar.*
Yojnā	..	..	*Yoj.*
Yugdharma	..	..	*Yug.*

LANGUAGES

Gujarati	..	..	(G)
Hindi	..	..	(H)
Marathi	..	..	(M)

Contents

Contents

Compilors

Alzira H. Sales - Pontes
Batul F. Popat
Tara M. Sheth
Asha M. Karandikar
Madhavi S. Kunte

GENERAL

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AUTHOR INDEX

S. N. D. T. Women's University, Bombay

Golden Jubilee Commemoration Volume

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